

Millennial & Star

NOVEMBER 1967





Millennial Star

Volume 129

No. 11

November, 1967

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The Millennial Star is the Official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly from 288 London Road, Mitcham, Surrey, England. Printed by the Target Press Ltd., Boulton Road, Reading, Berks. Subscription rates: £1 2s. per year (Foreign \$3.50), 2s. per copy. The Star will be pleased to receive articles for consideration, but is not responsible for the materials submitted although it will try to ensure the safe return of these materials wherever possible.


Cover Picture:

Unusual view of Richmond

Castle, Yorkshire

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"I Shall Not Pass Again This Way"

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.
Beauty for ashes may I give alway;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

The Enslaving Habit

by Elder Gordon B. Hinckley

of the Council of the Twelve

★ To the Galatian Saints Paul wrote these stirring words: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1.)

I thought I witnessed something of this bondage recently while riding in the lounge of a crowded plane with three other men.

As the jet began the fast climb to its assigned altitude, I noticed that the man across the table had his eyes fixed intently on the "No Smoking" sign. The instant it went off, he reached for his cigarettes. As he began smoking, the man next to me became nervous. He clenched and opened his fists, looked out the window, turned to look at the man across the table, and his face reddened. The air was a little bumpy. I thought he might have been frightened. I took a closer look. He was a man of good physique, well-dressed, immaculately groomed. He did not look the kind who would be frightened by a little bumpy air.

Then the fourth member of our quartet took a pack of cigarettes from his pocket. He offered me one, and I declined. He then offered my seat companion one, and he replied, "I'm trying to quit, and it's nearly killing me."

That started a conversation.

The first man to light up told how he had resolved to quit after hearing in January 1964 the report of the Surgeon



General of the United States. He recounted a tale of agonising days and sleepless nights and of a final surrender to a habit that had held him for many years. He replaced his cigarette between his lips, inhaled long and deeply, then lowered his head as the smoke drifted slowly from his lips and nostrils. "I couldn't lick it," he said, with an evident air of defeat.

The next smoker took up the conversation. "I almost quit. I'd been burning two packs a day. I thought I could taper off. I cut down to one cigarette after each cup of coffee. That was my formula. It lasted for a time, but I found myself drinking too much coffee. Now I'm back to a pack a day."

He had the manner of an educated man. He held in his hands a business journal. He said that the report of the Surgeon General had frightened him also, but then he had read counteracting statements. Perhaps, he concluded,

the relationship between cigarette smoking and cancer is only coincidental; the disease could just as likely come from the exhaust fumes we breathe. Then with an impulsive display of self-mastery, he crumpled his half-smoked cigarette into the ash tray, snapped shut the lid, and commented, "Just the same, I wish I could quit."

My seat companion then spoke: "I'm convinced there's some truth in what I've seen and read on the subject. We take the government's word for an awful lot these days, conclusions based on less convincing evidence than this. I don't believe you can deny the facts. There is a hazard in smoking. But I'm having a terrible fight. I never dreamed a habit could be so tough to break."

One of them looked at me. "What about you?" he asked.

I replied: "I've never used them."

"How lucky can you be!" was his response. Without wishing in any way to appear self-righteous, I thought the same thing — "How lucky can I be!" And I thought of a day long ago when as a boy I sat in the Tabernacle and heard President Heber J. Grant speak with moving conviction on the "Little White Slaver," as he bore eloquent testimony of the Word of Wisdom as a divine law. I was greatly impressed that day, and that impression gave me resolution.

Who could question the bondage in which these men found themselves? Our conversation indicated that all three were educated, able men who made important decisions every day. But in a matter admittedly affecting their own lives and health, two already had conceded defeat, and the third was fighting a terrible battle, the victim of a habit that would not let him go.

One study indicates that among men who had stopped smoking, 37½ per cent reported they were smoking again. And even among those who reported that they had gone for as long

as 12 to 24 months, nearly 18 per cent had relapsed into the old habit. (Consumer Reports, March 1964, pp. 112-113.)

Commenting on the January 1964 report of the Surgeon General, an editor concluded: "No longer can reasonable men argue whether smoking is or is not a major health hazard. It is. The remaining topic for consideration is what can be done about it." (Ibid., p. 112.)

A veritable mountain of evidence has been produced by the Surgeon General's office, the Federal Trade Commission, the American Cancer Society, the American Medical Association, the National Tuberculosis Association, and many other groups and individuals. Responsible officers are concerned over the grim statistics indicating that somewhere between 125,000 and 300,000 people a year die in the United States from diseases that may be associated with the smoking of cigarettes, that your chances of death from lung cancer are 70 per cent greater if you smoke cigarettes, that the hazards of other diseases are seriously increased.

It is an issue of serious magnitude when the American Cancer Society estimates that "one-pack-a-day smokers die five years earlier than non-smokers. . . . Heavy smokers, two packs a day or more, die seven years earlier. This means that each pack shortens life five to seven years." (The Evidence is Clear, p. 13.)

Notwithstanding the flood of evidence, there has been determined and skillful opposition.

Well might this be expected. Involved in this problem are the 8 billion dollar a year tobacco industry, the 200 million a year spent with advertising media, the millions paid in taxes, much of it to the federal government. This creates the strange anomaly of a government that is doing little if any-

A Convincing Testimony

by Elder Thomas S. Monson
of the Council of the Twelve

★ I would like to tell you of a Canadian Scout who became a Canadian missionary and who came to Toronto, Canada. He was a shy young boy of 19, but he had a gift he wanted to share. That gift was his testimony of the gospel. He was tracting with a senior companion in the city of Ottawa, and he was having a difficult time.

But this day a home, a door opened, and a man by the name of Poward

Continued on page 6



thing to reduce the smoking of its citizens and thereby safeguard their health, even though its own official agencies have produced alarming evidence of the hazards inherent in the continued use of cigarettes.

Britain has been more forward. It has placed a governmental ban on cigarette advertising, as has Italy.

The American tobacco industry recently set up a new advertising code. But make no mistake about it, advertising continues, with as much as 10 million dollars being spent to launch a single new brand. Pleas are made that as long as the manufacture of a product is permitted, its advertising should be permitted. To which comes the rejoinder that in cases where serious hazards are clearly indicated, there is a responsibility also to indicate those hazards.

In contemplating all of this, one appreciates the incomparable wisdom of the Lord who in 1833 in a rural town on the frontier of America spoke these simple and encompassing words: "...

tobacco ... is not good for man, ... " (D. & C. 89:8.)

He did not say that one would get lung cancer, develop heart or respiratory problems if he smoked. He did not produce mountainous statistics or recite case histories. He simply declared that "... tobacco ... is not good for man, ... "

That declaration was given as "a principle with a promise." (V.3.)

It was given as a warning and a forewarning, "in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, ... " (V. 4.) How aptly descriptive these words are in light of what we today observe.

God be thanked for this declaration and the promise that accompanies it. Can there be any doubt that it is a Word of Wisdom when great forces, with millions of dollars at their command and some of the cleverest minds in the art of advertising, promote that which sober men of science also now say "is not good for man?"

Elder Monson

Continued from page 5

invited the two young men in to his fireside; and they presented to him the principles of the Gospel. At the conclusion, however, he indicated that he was not interested, and he asked that the missionaries would leave. In fact, he escorted them to the door. As he did so, he turned to push them out; and he rather mockingly and jeeringly said to them, "You can't tell me that you believe this nonsense, that Joseph Smith is a prophet of God." He slammed the door.

The two missionaries walked down the footpath and then the new missionary from the prairies of Western Canada said to his senior companion, "We didn't answer Mr. Poward's question"; and the senior companion said, "What do you mean? He kicked us out; he's had his chance." Then that young man said, "When he was escorting us from his home, he declared that we didn't believe that Joseph Smith was a prophet; and I for one know that he was a prophet and I'm going back. Will you come with me?"

The two of them went back to that home and that young missionary with all of the courage that he had knocked upon that door and here came Mr. Poward who said, "I thought I told you to leave." Again this young man mustered up the courage that he was

called upon to muster, and he said, "Mr. Poward, when you escorted us out your door, you said that you didn't believe that Joseph Smith was a prophet of God and doubted that we believed it either. I want you to know, Mr. Poward, that I know that Joseph Smith was and is a prophet of the living God." And then the missionaries left.

I heard this same Mr. Poward as he stood on his feet in a testimony meeting, with tears streaming down his cheeks, bear his testimony of what occurred after that consultation with the missionaries. He couldn't sleep that night. As he retired to his bed, he kept hearing those words resounding through his ears, "I know that Joseph Smith is a prophet of God. I know it, I know it, I know it." He could scarcely wait for the dawn of morning to come. And he telephoned the missionaries from the number they had left him. This time as the missionaries returned, they taught the Gospel to Mr. Poward, and to Mrs. Poward, and to the children and they became members of the Church of Jesus Christ of Latter-day Saints. Today he is an elder and the children are marrying in the temple of God, all because a missionary from the far west went a long ways east with a gift to share and he shared it.

TWO CLASSES IN THE HEREAFTER

★ It should be remembered that those who enter the next life are divided into two classes, (1) those who obtain immortality, which is the power to live forever, but banished from the presence of the Eternal Father, and (2) those who obtain eternal life, which will take them back into the presence of the Father and the Son to dwell in immortal glory.

—President Joseph Fielding Smith



People are Important

By

Elder Alma Sonne

Assistant

to the Twelve

★ Bruce Barton, in one of his books entitled *On the Up and Up*, tells about a clergyman who had recently visited a parish where he had laboured successfully for thirty years. The old church had crumbled, and the region round about had become a slum. The families he had known so well had been scattered to the suburbs, and the church, of course, was closed. "What is left," he moaned in self-pity, "to show for all my labour?" He could not understand that everything was left. Some of the people, their sons and daughters, were left. To them he had preached Sunday after Sunday. He had built up their faith, enriched their lives, and given them renewed incentives to live a righteous life.

There is nothing more important than people — our own neighbours and friends. They are precious in the sight of God. To reclaim them from waywardness and sin is our greatest obligation. God loves them, and amid the changes which come and go, they still are his treasures. I have concluded that he is more interested in them than in their possessions, like stocks and bonds, houses and lands. We can-

not fight change for we are living in a changing world. Permanency has few guarantees. There are things, however, which do not change. Honour, like truth, is not a composite thing. It never changes. It is the light which brightens our pathway. I suppose all people have a degree of light within them. Sometimes it is very dim; sometimes it has been extinguished by evil thoughts and deeds. The human mind is darkened by the shadows of earth. The word "light" appears many times in the scriptures, modern and ancient. When it does, it is symbolic of truth, for God's word is truth.

It was on the Master's lips many times as he spoke and conversed with people. I read from his Sermon on the Mount:

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:15-16.)

To Nicodemus, the Jewish ruler who came to Jesus at night, the Saviour

was a little more explicit. He said, "... this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19.)

What happens when a light fades out—when a man, a woman, a family, or a nation departs from the standards by which they have arisen and succeeded? Then all things go to decay. They build their structures on sand. The winds of adversity blow. The storms come, and the structures tumble. Their hopes, their aspirations, and their innermost feelings and longings are shattered. Their house is left unto them desolate. It is the tragedy of an irresolute and misspent life.

Activity in the Church is the one best safeguard; it is essential to growth and development. Light does not penetrate the dark places without some effort and some solicitation. It requires the energy of individuals, personal contacts, patience, diligence, and the inspiration of devoted missionaries and teachers to spread the light and to place the Gospel message in the hearts of people.

The Gospel is a beacon light to guide humanity through the journey of life. It points the way. It inspires unselfish service. It fills the soul with love for others, and it is the pure, primitive faith preached by great men like Peter and Paul.

Jesus outlined the road to happiness, for His Gospel is a way of life. It is the foundation upon which you and I must build our lives. There is no other safe and dependable road for us to follow, for "... strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14.)

The words of Jesus Christ are solemn declarations of truth, and His life is a shining light to all the world.

That light will never fade away, for "heaven and earth shall pass away," said He, "but my words shall not pass away." (Ibid., 24:35.)

It will survive the harsh, superficial, and bitter criticism of bigots and cynics. In all of His assertions, Jesus never minimised nor underrated the importance of His message to the world.

Many Latter-day Saints have introduced the Gospel into their lives. They have tested it. They have lived by it. It has guided their footsteps and has kept them mindful of their duty to God and their fellow men. Their convictions have deepened, and their understanding of the gospel has increased; they have recognised the priesthood as, the life-giving power of the Church; they have read the literature of the Church, including the Book of Mormon; doubt and uncertainty have fled; doctrines and principles have been examined and compared with those taught in other churches. They know the purpose and meaning of mortal life. They have answered the questions which have perplexed humanity for centuries, namely: Whence did I come? Why am I here? and, What is my destiny? They are composed and satisfied.

The revival of faith and enthusiasm in the early Saints and followers of Jesus after the crucifixion and the resurrection is one of the marvels of history. They too had investigated and examined. They were convinced by what they had seen and by the promptings of the Holy Ghost that Jesus is the Christ, the promised Redeemer, that truth had been personified before them, and they recognised it. The proof was overwhelming. They could not conscientiously deny it.

May we be true to our convictions. May we be loyal to our standards. May we serve the Lord with a singleness of purpose and live righteously before Him and all men.

No Instant Faith

By
Elder Sterling W. Sill
Assistant
to the Twelve



★ Sometime ago I read about the great woman swimming champion, Florence Chadwick. In 1950 she swam the English Channel, and then on July 4, 1952, she attempted to swim the twenty-one miles of water lying between Catalina Island and the southern California coast. The temperature of the water was forty-eight degrees, and a heavy fog lay over the sea. When she was only a half mile or so from her objective, she became discouraged and decided to quit. Her father who was in the boat nearby tried to encourage her by pointing through the fog and telling her that land and success were near at hand. But she was discouraged, and a discouraged person is always a weak person.

The next day Miss Chadwick was interviewed by some newspapermen. They knew that she had swum greater distances on previous occasions, and they wanted to know the reason for her present failure. In answering their questions, Miss Chadwick said, no, it wasn't the cold water and it wasn't

the distance. She said, "I was licked by the fog."

And then she recalled that on the occasion when she swam the English Channel, she had a similar experience. When only a short way from shore she had given up, and this time also, her father had pointed ahead, and she had raised her self out of the water just long enough to get the picture of her objective firmly fixed in her mind. This gave her a great new surge of strength, and she never stopped again until she felt under her feet the firm earth of victory.

I thought of this recently when a stranger called me on the telephone and asked if he and his wife might come and discuss with me a great tragedy that had recently occurred in their family. He explained that a speeding automobile had taken the life of their only daughter, and they asked me to try and help them understand something about the purpose of life and the meaning of death and what their relationship

ought to be with each other, and where God fit into the picture, and whether or not there was any use for them to try to live on.

This great tragedy weighed upon them so oppressively that they almost seemed to be suffocating, and for three and a half hours I tried as hard as I could to help them with their problem. But there wasn't much of a foundation on which to build, and I discovered that it can be a devastating thing all of a sudden to need great faith in God and not be able to find it. It wasn't that they were rebellious or that they disbelieved in God. Their skepticism went deeper, they hadn't given Him a thought one way or the other. It wasn't that they disbelieved in immortality; up to this point, they hadn't cared. Then death had stepped across their threshold and taken the best-loved personality there. And then all of a sudden, they needed great faith in God and were not able to find it.

You can't merely snap your fingers and get great faith in God, any more than you can snap your fingers and get great musical ability. Faith takes hold of us only when we take hold of it.

FAITH

"It is the doing of the things that Christ did that is going to save us. A faith that does not lead men to do as Christ did, and as he taught that men should do, is a dead faith."

—President George F. Richards

Priesthood Responsibilities

By

Elder William J. Critchlow, Jr.

Assistant

to the Twelve

★ **Priesthood is responsibility.** Jesus was given the responsibility of this earth. Absenting Himself, He left His kingdom here on earth in the hands of his officers—those who hold the priesthood. The kingdom is no stronger nor better than its officers. President Wilford Woodruff said, "The highest calling the Lord ever called any human being to in any age of the world, has been to receive the Holy Priesthood, with its keys and powers."

(Wilford Woodruff, **Millennial Star** 58: 305, April 5, 1896.) When men take a priesthood calling, they covenant to magnify it; they take upon them the obligation to labour with zeal and energy in their particular calling. (D&C 84:109, 110; 107:99-100.)

President Joseph F. Smith asked: "Will you who hold the priesthood, profane the name of Deity? Would you be riotous, and eat and drink with the drunken . . . Would you . . . forget your prayers and fail to remember the Giver of all good? Would you . . . violate the confidence and love of God . . ." Would you . . . dishonour your wife or your children? . . . Will you honour the Sabbath day and keep it



holy? Will you carry with you at all times the spirit of prayer and the desire to be good? Will you teach your children the principles of life and salvation?" (*The Improvement Era* 21, 105-106.)

Sometimes men relax and treat their priesthood responsibilities lightly in the home, failing to teach their families the gospel, failing to have family prayers, failing to use the priesthood when sickness uninvitingly stalks the home. Husbands and sons are sometimes lax in their duties because they lack the cooperation and encouragement of their wives and mothers.

The sisters would do well, if, following the counsel of the Prophet, they provoked their husbands and sons to do good works (*Relief Society minutes*, March 17, 1842)—priesthood works. Husbands, rightfully and scripturally too, are the family heads (Eph. 5:23)—its priest and its spokesmen. The wives, thanks be to God, are the family hearts.

"There is a centre in each home from which all joys must start.

"That centre? It is a mother's heart."

With love and kindness and with tact, of course, the heart can usually sway

the head—even into priesthood activity. Such endeavor is expected of our sisters.

Priesthood is for men only—it is not conferred upon women. The sisters may be set apart as officers in the priesthood auxiliaries, but they are never ordained to office in the priesthood. They do not share the priesthood with their husbands, fathers, or sons. They do share the blessings of the priesthood with their husbands, fathers, or sons. They do share the blessings with their husbands; sealed in a temple, they go along hand in hand with them toward exaltation, finally reigning as "queens and priestesses" with their husbands who become "kings and priests." (D&C 94:41.) Infrequently a sister asks: Why can't we (sisters) hold the priesthood? My answer: If and when He whose business priesthood is wants you to hold it, He will let His prophet know. Until then there is nothing we can do about it.

Priesthood is God's greatest gift to his children, save perhaps the gift of His Son, our Lord and Savior Jesus Christ.

OBEDIENCE

"If you do not magnify your callings, God will hold you responsible for those whom you might have saved had you done your duty."

—President John Taylor

Father's Place, Duties

By
Elder Boyd K. Packer
Assistant
to the Twelve



★ In the Church there is reverence for family relationships. Family relationships are sacred. The family is eternal.

I speak to the father simply in recognition of his place at the head of the home. Recently a priesthood home teaching programme was inaugurated in the Church. It reaffirms to every father his responsibility. It brings to every father new opportunity.

The responsibilities of fatherhood cannot be delegated to social agencies, nor even to the Church, for a father may unwittingly erase all of the good effects of those outside the home who seek to build for him a worthy son.

Parents frequently call upon the General Authorities of the Church and anxiously argue that we are the last hope to rescue a wayward son or daughter. They seek a blessing we cannot always bestow, for often we find it is the parent and not the child that needs reproof. How wise was the prophet when he said:

"... The fathers have eaten sour grapes, and the children's teeth are set on edge." (Ezek. 18:2.)

One cannot, I repeat, escape the obligation of fatherhood. The father who neglects his son may suffer the condemnation that the Lord placed upon the Prophet Eli when he said:

"For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." (1 Sam. 3:13.)

I would remind you that the father is first of all a husband, and essential to rearing of fine stalwart sons is proper regard for the wife and the mother of the family. Oh how important it is for a son to have a proper relationship with his father and with his mother, and for him to know that his father and his mother live together in love. There are some hideous things that can happen to a boy—ugly, abnormal, perverted things. A proper parental pattern is the greatest insurance

against tragedy such as this.

The Prophet Jacob, in accusing wayward fathers of his day, said:

'Behold, ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. . . . ' (Jacob 2:35.)

If the father does not honour the priesthood he holds, rest assured that the son will do more than duplicate the inactivity. He will likely magnify the mischief he sees in you, father. Fortunately, the same may be true of your virtue and activity also.

Give careful, prayerful, conscious thought and consideration to your family. Do not bury your life in merely providing a living. Many men play the rule of fatherhood just by ear. They only react to what is, rather than to strive with conscious, prayerful effort for what ought to be.

A necessary and important discovery with reference to a boy is that he is an individual. Boys must be taught to work, but boys are not miniature men, and the Lord has urged:

"And, ye fathers, provoke not your

children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.)

A boy is not born to know that his father loves him. He must be told and shown and shown and told a thousand times or more. A father must be wise and patient, but most of all he must be reasonable. For as the poet said:

"What unjust judges fathers are, when in regard to us they hold

That even in our boyish days we ought in conduct to be old.

Nor taste at all the very things that youth and only youth requires;

They rule us by their present wants, not by their past long-lost desires.'

(Terence—The Self-Tormentor, Act 1, Scene 3, F. W. Ricord's Trans.)

Where is your power to rear children to bring honour to your name? Each father would do well to recognise that he is himself a son. This is true in an eternal way. It is my testimony that the word "father" in the scriptures means father; that we have a child-parent relationship with God; that we were created in His image; that we are His children, and each one of us, particularly those who hold the priesthood, will one day have to answer to Him.

FREEDOM IN BONDAGE

★ Just as following wrong alternatives restricts free agency and leads to slavery, so pursuing correct alternatives widens the scope of one's agency and leads to perfect liberty. As a matter of fact, one may, by this process, obtain freedom of the soul while at the same time being denied political, economic and personal liberty.

—Marion G. Romney

The Gospel Is Your Guide

By

Presiding Bishop

John H. Vandenberg



★ It is real good for we older folks to meet with young people. I've thought back fifty years when I was a boy twelve years old. I remember that my companion and I were walking down the street in Ogden, Utah, and we heard a noise in the heavens. We looked up and saw a cloth plane making a terrific racket. As we looked up, we wondered at the phenomenon of something flying in the air and I said to my companion, "Isn't it wonderful," and he said, "The most important thing in the world." When he said that, I stopped and thought. I said to him, "No, that is not the most important thing in the world, but true religion is the most important thing." Now as a twelve-year-old boy I don't know why I said that, but the training that I had had at my home and in Church, in the Mormon Church, taught me that one of the great things in life, the guiding light of my life, would be the religion to which I belonged; and it bore importance to me because at that time I held the Aaronic Priesthood.

In this day and age we think we live

in the most marvellous age, and we continue to look to the heavens. A few years ago I had an invitation from the President of the Oneida Stake to join the fathers and sons to go to Bloomington Lake. Early in the morning we got on horses at Mink Creek and there we travelled all day with these boys. In the evening they had a lovely dinner for us and then the campfires died down after a wonderful campfire ceremony, and we went to our bunks. There was no moon shining but the skies in the heavens were beautiful. I sometimes think that humanity today loses the sight of the great creation of our Heavenly Father. As we lay there in our sleeping bags under the stars, their lights shining and dancing in the sky, it was a time that the United States had set out a satellite in orbit, one of its first attempts, and it was large enough that that night we could see it come over the horizon and slowly move through the heavens. There we had a contrast of what God had made and what man had put into the sky. They were both beautiful and

it brought to my mind that if we will follow the laws of God that some day we shall become like him; and in following the laws we must attain the priesthood and in attaining the priesthood we start with the Aaronic Priesthood.

We as members of this Church have all the advantages that God has ever given to mankind and in addition to that He has given us the priesthood, the power and the authority, and the assignment to act in His name.

I was reading the other day of the young man who won the national spelling contest. A reporter went up to him and said, "Son, how did you become the greatest speller?" He said, "You know, if it hadn't been for my wonderful hard-pressing mother, I wouldn't have won." I hope the leaders in the Church will be kind of hard-pressing drivers to the boys in their charge in the sense that they won't think the boys softies, that they won't hold them back from what they know the boys can do. Our leaders might have to spur the boys on and get some of that lazy blood out of them and inject them with enthusiasm and desire to achieve, because that is what life is about.

I think it was Herbert Hoover who said that a young man has two jobs, one of being a boy and the other of growing up to being a man, and I think it is just that simple. But how do we grow up to be men? Oh, I suppose we come by half of it quite naturally, we'll eat and we'll sleep, and we'll have fun and our bodies will grow. Some people think that is what a man is. He is grown up in body and appearance. But the real man is the one who grows up in spirit—the one who achieves; the one who accomplishes, the one who sets a goal for himself in life and moves forward to that goal.

You have all heard the story of the young man who went out in the field

and saw the calf. He lifted the calf and much to his surprise he found he could lift it. He said to himself if I can lift that calf today, I can lift it every day. So every day he went out in the field and lifted the calf, and as he grew his muscles were strong enough to lift the cow when he got to be a man. It is for this same principle that we go to the gymnasium. We can pick up a barbell and say we can handle this very easily and then we step it up. Each day as we go back we become a little stronger and a little stronger. Now why don't we do that in our character. There is nothing that we can't do. There is no natural inclination that we can't overcome if we prepare ourselves for it. Incidentally that is what we are supposed to do, to be prepared, as scouts are prepared, to prepare ourselves for every eventuality so we will build within our character the power to overcome transgression, the power to push away temptation.

Someone has said that it is nothing to overcome temptation if you don't go near it. But sometimes you are thrown into temptation, then what are you going to do? Are you going to have the stamina? Are you going to have the courage to hold back and say, "No, get behind me Satan"? This is what the power of the priesthood, as we understand it in this Church, will accomplish.

May God so help us to have the strength of leadership, the ability to do that which we profess to do and be as priesthood bearers of the Aaronic Priesthood. I want to bear my testimony, that I know this programme is of the Lord and that the Gospel which has been restored by Jesus Christ through his prophets, is true. It is the only thing that will give us peace and happiness and real success in life, to follow those precepts of God and to follow the counsel of the brethren.

Faith Promoting Story

By George A. Smith

★ "We look around to-day and behold our city clothed with verdure and beautified with trees and 'flowers, with streams of water running in almost every direction, and the question is frequently asked, 'How did you ever find this place?' I answer, we were led to it by the inspiration of God. After the death of Joseph Smith, when it seemed as if every trouble and calamity had come upon the Saints, Brigham Young, who was President of the Twelve, then the presiding Quorum of the Church, sought the Lord to know what they should do, and where they should lead the people for safety, and while they were fasting and praying daily on this subject, President Young had a vision of Joseph Smith, who showed him the mountain that we now call Ensign Peak, immediately north of Salt Lake City, and there was an ensign fell upon that peak and Joseph said, 'Build under the point

where the colours fall and you will prosper and have peace.'

The Pioneers had no pilot or guide, none among them had ever been in the country or knew anything about it. However, they travelled under the direction of President Young until they reached this valley. When they entered it President Young pointed to that peak, and said he, 'I want to go there.' He went up to the point and said, 'This is Ensign Peak. Now, brethren, organize your exploring parties, so as to be safe from Indians; go and explore where you will and you will come back every time and say this is the best place.' They accordingly started out exploring companies and visited what we now call Cache, Malad, Tooele, and Utah valleys, and others parts of the country in various directions, but all came back and declared this was the best spot."

—George A. Smith

Brother, Sister Reunited at Salt Lake Conference after 50 Years

★ The trip to Salt Lake City and the semi-annual conference of the Church by the Manchester Stake Choir did something more than furnish music for some of the meetings. The trip brought a brother and a sister together again after a lapse of 50 years. Both are converts to the Church in recent years.

Eva B. Potter, 29 Wendover Road, Wythenshawe, England, told a Deseret News reporter she never thought she would meet her brother again. Her brother, Walter B. Foster, Creston, B.C., Canada, said he wasn't right sure he would recognize her at first. "I'd have

hitch-hiked from Canada to Salt Lake to see her," he grinned.

Mrs. Potter is a member of the Manchester Stake Choir. She joined the Church in 1955 and learned later that Walter had joined the Church in Cardston, Alberta, Canada in 1951.

Another sister a non-member, brought about the reunion for she had written her sister that she thought their brother had joined "the same church as you because now he doesn't smoke or drink tea or coffee."

The joyful reunion was enhanced by the spirit of the semi-annual conference on Temple Square in Salt Lake City.

A Morning Prayer

Oh, may I be strong and brave today,
And may I be kind and true;
And greet all men in a gracious way,
With frank good cheer in the things I say
And love in the deeds I do.

May the simple heart of a child be mine,
And the grace of a rose in bloom;
Let me fill the day with a hope divine
And turn my face to the sky's glad shine,
With never a cloud of gloom.

With the golden levers of love and light
would lift the world and when
Through a path with kindly deeds made bright
I come to the calm of the starlight night,
Let me rest in peace. Amen.

—Nixon Waterman

The Substance Of Our Hopes

By P. L. Joyce

★ "Faith gives substance to our hopes . . . " (Hebrews 11:1)

Moroni informs us (ch. 8 v. 41) that we may only attain faith by hoping, through "the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him . . . " If faith is going to substantiate these hopes, they will become realities to us, and hence our faith should "make us certain" of these realities which we do not see." What is the importance of these hopes, and how can they become realities to us?

The Lord told Moses (Moses 1:32) that he had two distinct purposes for man. The first was a free gift which he offered to all men, 'immortality: Lehi (II Nephi 2:26) explains that men are redeemed from the fall, and hence from the bonds of physical death, by the sacrifice of the Messiah.

The second gift he offered only to those who have a "broken heart and a contrite spirit," eternal life, the recipients of which are redeemed from the bonds of spiritual death again by the sacrifice of the Messiah. Alma (in chapter 42) explains that although God is merciful, he would not be God if he were not just, and that the demands of justice are met by the Redeemer's atoning sacrifice on conditions of repentance."

Similarly Paul explains (I Corinth. 15) that our resurrection is made possible by the precedent of Christ's resurrection. Paul likens the atoning sacrifice

(Hebrews 9:15-17) to a probate will which only takes effect after the testator has died. The Lord adds (D. & C. 18:12) that the resurrection is also a prerequisite to effectual atonement. And so our whole hope centres on Christ: Christ sacrificed and Christ resurrected. Jesus himself said that the best way for a man to show his love for another man was to die for him (John 15:13). A tremendous relationship of friendship and brotherhood should therefore become apparent between the Saviour and man.

The Greek word translated by 'faith' in the New Testament is 'PISTIS', a word which implies not passive belief, but active devotion to a cause, complete trust in another, and complete trustworthiness on ones own part. When once we realize the power of the atonement, our faith can change from a mere 'experiment upon words' (Alma 32) to this kind of devotion, through which Alma was able to ask the Lord (Alma 2:30) to spare his life, not for selfish motives, but so that he, Alma, could continue his work for the Lord.

Alma preached that true faith was accompanied by a change of heart (Alma 5: 12) which he defined as humbling oneself and putting ones trust in the true and living God, i.e., man must have a feeling, or a deep conviction, of complete security in the service of the Lord. He continues (verse 14), "I ask of you, my brethren, have you spiritually been born of God? Have ye received his image in your counten-

ances?"

The next stage in faith, then, is a complete self-identification with the cause of the Saviour, such a complete acceptance of the fact that his sacrifice and resurrection are the supremely important events of history, that it will, as it were, shine forth from ones face and (it follows) influence others. The devotion of oneself to his work must be complete; there may be no holding back, no apprehensions. Read in the following verses the vision of eternity to be acquired thereby.

It now remains to consider to what end such advanced faith can lead us. When the Jaredites reached the shore of the ocean and built ships in which to cross to the promised land, the faith of the brother of Jared was such that he pleaded with the Lord, and saw the finger of the Lord touch sixteen stones which henceforth gave out light for their journey.

When he had borne testimony to the Lord of his complete trust in Him, this man, of whom the Lord had said, "Never has man come before me with such exceeding faith as thou hast," (Ether 3:9), saw the spiritual body of Jesus Christ (read the account in

Ether 3), upon which Moroni comments (verse 19) "And because of the knowledge of this man, he could not be kept from beholding within the veil; and he saw the finger of Jesus Christ, which, when he saw, he fell with fear, for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting."

Notice that he **could not** be kept from beholding; faith had reached a point of near-knowledge, and at that stage it became real knowledge. The Lord promised (Ether 4:7) that such an experience was not outside of our capabilities, but yet few progress to this point of faith; as our faith becomes knowledge, our responsibility for our actions increases (Alma 32:19), but so does our knowledge of that special relationship between ourselves and our Redeemer.

Please read II Nephi 31:19-20, and do indeed "feast upon the word of Christ, and endure to the end" (remembering that 'to feast on' implies that we are enjoying the banquet before us). If we do so, we shall, according to the Lord's promise, have eternal life. So shall our faith become knowledge, and our hopes realities.

TWO PURPOSES OF MORTAL LIFE

★ We came to this world for two great purposes: one, to get these tabernacles of flesh and bones; the other, to pass through a period of probation, of testing, to see whether or not we will be willing to keep the commandments of God, walking by faith and not by sight.

—President Joseph Fielding Smith



St. Alban's Ward London Stake, Sunday School outing, to Windsor on June 17.

St. Alban's Ward Members Enjoy Special Outings

★ During the summer, the Vanguard Leader of St. Albans Ward, Bishop Thomas Hill, together with Richard Chipping (Vanguard President), William J. Jolliffe (Camp Chief), Paul Jolliffe, Jeremy Hobbs and Derek Paice, all Vanguard boys, pitched a tent at a farm near East Grinstead. Duties were divided, and while some were erecting the tent, others were heating up a great potful of stew especially prepared by Sister Hill. The Cadre were bedded down by midnight but at 4 a.m. were observed to be playing football in the field outside!

Breakfast was cooked early and the camp tidied and at 8.30 a.m. they departed for the temple where a considerable amount of baptismal work

was performed by the boys. Later

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St. Alban's Ward, Vanguard Camp held at East Grinstead.

London Stake Reorganized

★ On Sunday, September 17, 1967, President Joseph W. Darling was released as president of the London Stake after serving in this position since 1962

Under the direction of Elder LeGrand Richards of the Council of the Twelve, and Elder James A. Cullimore, Assistant to the Twelve, the stake was re-organised with Joseph Hamstead as president, Donald W. Hemingway as 1st Counsellor and Dougald C. McKeown as 2nd Counsellor. Joseph W. Darling was sustained as Stake Patriarch.

President Hamstead was born into the Church in Midvale, Utah, of English parents. They returned to England when he was still a small child. He was educated at Manchester and London Universities and in business life is a bio-chemist at present working for British Drug House. In 1950 he married Mary Margaret Ball, and she was baptised into the Church in 1951, they have three children, Desiree, 13 years, Eugene, 11 years and Julie, 8 years.

President Hamstead comes to his new position with plenty of experience, having been a member of the South London Ward Bishopric when the stake was first formed, then a member of the High Council and for the past two years, 1st counsellor to President Darling.

President Hemingway is well known to the London Stake, having served as stake president while he was a Captain in the U.S.A.F. stationed in England from 1961-62. He returned to England at the end of last year this time as a civilian attached to the U.S.A.F., and immediately both he and his wife were involved in work within

the stake. They have six children, the eldest David, is at present serving a mission in the Brazilian South Mission.

President McKeown is known throughout the British Isles as the manager of Deseret Enterprises Ltd., and to the North London Ward as a much loved Bishop. His wife Grace is Stake Relief Society President and they have three children, Dougald, Ruth and Jack. Ruth recently returned from a proselyting mission and Jack served 2 years as a Church Builder missionary.

St. ALBANS

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they returned to the camp and determined not to waste time they ate their supper while waiting for the rain to cease. They were able to engage in some activities and camp was struck at 6.30 p.m. They arrived back in St. Albans at 9.45 p.m. tired, grubby, but looking forward to doing the same thing again another time.

SUNDAY SCHOOL OUTING

★ Twenty-eight members of the Ward gathered outside the "Blacksmiths Arms" their standard rendezvous, at 8.30 a.m. one Saturday morning waiting for the coach to take them on their Sunday School outing to Windsor. The morning was spent seeing the town and visiting the Castle. Lunch followed on a river steamer and during the afternoon organised games and other activities took place at a suitable area on the river bank. And wonder of wonders no one fell ill!

President McKay Asks Unity of Church, Home

★ President David O. McKay sounded the keynote of the 137th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints in the historic, 100-year-old Salt Lake Tabernacle on September 29 as he called for unity in the home and in constitutional government.

In his address read by his son, Robert R. McKay, the "modern day Prophet" declared that it has been through a spirit of unity that the Church has accomplished the purposes for which it was established.

"There is no more important message to give than to be one, and avoid things that may cause a rift among members.

"I know that the adversary has no stronger weapon against any group of men or women in this Church than the weapon of thrusting in a wedge of disunity, doubt and enmity."

President McKay said "the challenge is before us. We cannot fail in the divine commitments given to us as a people.

"Unity of purpose, with all working in harmony within the structure of Church organisation as revealed by the Lord, is to be our objective.

"Let each member, teacher, and leader feel the importance of the position that each one holds. All are important to the successful accomplishment of God's work, which is our work."

The 94-year-old Prophet said, "the greatest safeguard we have for unity



and strength in the Church is found in the priesthood, in honouring and respecting it ...

"Recognise those who preside over you, and, when necessary, seek their advice ... Let us recognise the local authority. The bishop may be a humble man. Some of you may think you are superior to him, and you may be, but he is given authority direct from our Father in Heaven. You recognise it. Seek his advice and the advice of your stake president ... Recognition of authority is an important principle ...

"I can imagine few, if any, things more objectionable in the home than the absence of unity and harmony. On the other hand, I know that a home in which unity, mutual helpfulness, and

love abide is just a bit of heaven on earth . . . unity, harmony, goodwill, are virtues to be fostered and cherished in every home," the President said.

He warned of selfishness and envy as two things which bring about disunity. "Nay, speak no ill, let us speak of all the best we can."

President McKay cited the seeds of discord and confusion among masses caused by riots and violence of all sorts which make important the need of complete unity within "our own ranks as world-wide disturbances tear apart the home, and undermine our very civilisation."

He warned the Church membership not to be "insensible to the evil forces around us, both in America and in the world at large, the influences, the avowed object of which is to sow discord and contention among men with the view of undermining, weakening, if not entirely destroying constitutional forms of government.

"When acts and schemes are manifestly contrary to the revealed word of the Lord, we feel justified in warning people against them. We may be charitable and forbearing to the sinner, but must condemn the sin."

The white haired Prophet declared there is "another danger even more menacing than the threat of invasion of a foreign foe of any peace-loving nation. It is the unpatriotic activities and underhanded scheming of disloyal groups and organisations within any nation, bringing disintegration, which is often more dangerous and more fatal than outward opposition."

He said a greater hindrance to the Church and its progress comes from fault-finders, shirkers, commandment-breakers and apostate cliques within its own ecclesiastical and quorum groups.

"It is the enemy from within that is most menacing, especially when it

threatens to disintegrate established forms of good government."

President McKay cited the "isms" which are enemies to the country and which are disrupting among other things, a fine family home life.

"The American home is not what it once was, and this is reflected in a parental discipline which is not what it used to be. All too many children are not taught to respect their elders."

He said these and other things are symptoms of a sick society which if not checked could destroy law and order.

President McKay asked for a unity of "God's children, united as His people, united as a country . . . and find the strength, by unity within the Church, to go forward in the accomplishment of His purposes."

PRES. BROWN

★ President Hugh B. Brown of the First Presidency in his sermon on Sunday morning of Conference listed the following points which should characterise a Prophet and which fit the Prophet Joseph Smith:

"He will boldly but humbly declare, 'God has spoken to me.'

"His message will be dignified, intelligent, earnest, and honest but he will not necessarily be a learned person.

"There will be no spiritualistic claims of communion with the dead, no clairvoyance or ledgerdeman.

"Generally he will be a young man such as Samuel; a man having good parentage and associates.

"His message must be reasonable and scriptural.

"He will be fearless and positive, unmindful of current opinion and the creeds of the day.

"He will make no concessions to public opinion or the effect upon him-

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self or his reputation or personal fortune.

"His message must be current, unusual, but historically consistent.

"He will simply but earnestly tell what he has seen and heard.

"His message, not himself, will be important to him.

"He will boldly declare, 'Thus saith the Lord!'

"He will predict future events in the name of the Lord—events which he could not control—events that only God could bring to pass.

"His message will be important not only for his generation but for all time, such as the message of Daniel, Ezekiel, and Jeremiah.

"He will have courage, fortitude and faith enough to endure persecution and if necessary to give his life for his testimony with his blood as did Peter and Paul.

"He will denounce wickedness fearlessly and be rejected and ridiculed therefor.

"He will do superhuman things—things that only a man inspired of God could do.

"The consequence of his teachings will be convincing evidence of his prophetic calling: '... by their fruits ye shall know them.'

"His word and message will live after him.

"All of his teachings will be scriptural. In fact, his words, writings and message will become scriptural. 'For the prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost.' (II Peter 1:21.)"

President Brown fervently declared that Joseph Smith was the first man since the apostles of Jesus Christ

were martyred to make the claim that prophets have always made; that God had spoken to him.

"I believe he was a prophet of God because he gave to this world some of the greatest revelations of all time ... because he foretold many things which have come to pass; things which only God could bring to pass."

President Brown said that when Joseph Smith came out of the woods where he had this vision he had learned at least four fundamental truths, and he announced them to the world: "first, that the Father and the Son are separate and distinct individuals; secondly that the canon of scripture is not complete; third, that man was actually created in the image of God; and fourth, the channel of communication between earth and heaven is open, and revelation is continuous."

PRES. TANNER

★ President N. Eldon Tanner, second counsellor in the First Presidency, was principal speaker at the Saturday morning session of the semi-annual General Conference. President Hugh B. Brown, first counsellor in the First Presidency, conducted the session at which President David O. McKay presided.

Other speakers included Elder Mark E. Petersen and Elder Richard L. Evans of the Council of the Twelve, Elder Stirling W. Sill, assistant to the Twelve, and Elder Marion D. Hanks of the First Council of the Seventy.

President Tanner counselled the Saints to seek God through prayer and then walk uprightly before Him, that all may be led to immortality and eternal life.

"I have great faith in prayer, and believe that more things are wrought

by prayer than this world dreams ... It is a great privilege and opportunity to go to the Lord in thanksgiving and supplication.

I wonder if we appreciate what a great blessing it is to be able to call on our Father in Heaven in humble prayer, knowing that He is interested in us, and that He wants us to succeed.

"To pray effectively, one must believe that He is praying to a God that can hear and answer, to one who is interested in His children and their well-being."

President Tanner noted that all of the prophets from Adam down to our present prophet have prayed unceasingly for guidance. Even the Saviour prayed continually to God the Eternal Father.

He said the promise is given to the high and the low, the rich and the poor that if they lack wisdom, let them ask of God, "that giveth to all men liberally ..."

"We should know that the Lord stands ready to help His children if they will but put themselves in tune through prayer, and by keeping His commandments."

He warned that members must not be misled by the doctrines of men.

President Tanner advised that the Lord has instructed parents to teach their children to have faith in Christ, and to pray and to walk uprightly before the Lord. "There is no doubt that our children, if they are taught to pray to a living God, in whom they have faith, can more easily walk uprightly before the Lord."

He emphasised that family prayer will draw the family closer together resulting in a better feeling between the members. As children pray for their parents it makes them more appreciative of their parents. As they pray for one another they feel closer to them and part of them especially as they are talking to their Father in

Heaven while on their knees in family or secret prayer.

PRES. SMITH

★ President Joseph Fielding Smith of the First Presidency thanked Adam for partaking of "certain fruit" referred to in the King James version of the Bible as "Man's shameful fall. Well, it wasn't a shameful fall at all.

"Adam, in the Garden of Eden was in the presence of God the Eternal Father. But Adam came here to bring mortality upon the earth, and that resulted in the shutting out of the presence of the Eternal Father both Adam and Eve and their posterity.

"And the Son of God comes upon the scene from that time henceforth as our Redeemer. It is the Saviour who stands between mankind and his Heavenly Father. We pray to God, only through the Son, the mediator between mankind and the Eternal Father.

"He became the mediator when Adam took upon himself mortality, and in this mortal position, in which we now live, we pray, of course, to our Father in Heaven but always in the name of His begotten Son, who has become the mediator between mortal man and the Father.

"Adam partook of that fruit for one good reason, and that was to open the door to bring you and me and everybody else into this world, for Adam and Eve could have remained in the Garden of Eden; they could have been there to this day, if Eve hadn't done something. And one of these days if I ever get where I can speak to Mother Eve, I want to thank her for it, and that is she tempted Adam to do something and he accepted the temptation with the result that children came into this world.

"And we came here into this world to partake of all the vicissitudes, to

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receive the lessons that we receive in mortality from a mortal world, or in a mortal world.

"And so we become subject to pain, to sickness, and we are blessed for the keeping of the commandments of the Lord with all that He has given us, which if we will follow and be true and faithful, will bring us back again into the presence of God our Eternal Father, as sons and daughters of God, entitled to the fulness of celestial glory."

ELDER PETERSEN

Elder Petersen sounded a warning that never since the Civil War has law and order been so gravely challenged in America. He called it a "many sided challenge" which continues to imperil the life and limb of many innocent people as sacred things have been desecrated and the protection of property disregarded.

He listed reasons for conditions reaching near the point of insurrection as immorality shown in films, the printed page and advertising, public confidence in political administration shaken by repeated examples of malfeasance in office.

Every family, he said, is threatened by the evil influences which have reached a point where "we must take a stand against indecency and corruption."

Elder Petersen said "The Almighty gave freedom to America based upon obedience to the God of the land who is Jesus Christ. Our freedom will continue only as our righteousness survives. Our righteousness can exist only as we obey the source of all righteousness, who is Jesus Christ. Every force now corrupting America is a form of anti-Christ."

He said the abandonment of Christian principles has brought about these conditions and a return to such principles can only correct the situation.

He urged the poor, even the hungry, to believe in Christ and to pray God to soften the hearts of others and thereby obtain the help they need rather than to resort to violence. He reminded that the nation's founding fathers had declared that the country cannot survive if, as Washington said, "it disregards the rules of order and right which heaven itself has ordained."

ELDER EVANS

Elder Evans drew attention to the anniversary, 100th, of the historic Tabernacle built only a few years after the Saints first entered the Salt Lake Valley. This edifice was built by a people isolated in the days of their poverty, at a time when the Church membership was probably less than 100,000.

President Brigham Young spurred the workmen to finish the building in time for the fall Conference of 1867. President Young's words encouraged and buoyed up Truman O. Angell, interior architect, who became despondent when his son died a few days before the Tabernacle was dedicated.

Elder Evans quoted from several authorities noting that it is a superbly erected edifice, one of the architectural masterpieces of the country with superb acoustics.

Elder Evans declared that the spiritual strength the pioneers exhibited is just as necessary today if members of the Church are to attain salvation. "Keep the faith, keep serving, working, improving, repenting, conquering, overcoming. Take courage and comfort

in assurance that there is a divine plan and purpose."

ELDER HANKS

Elder Hanks, long a champion of the youth of the Church and the nation, testified that "the solid majority of our young people want to and are doing well, and intend to do well with the great challenges facing them."

However, he cited handicaps, some of which emanate from homes where parents either set a poor example or do not impose proper discipline.

He suggested parents be more consistent in their lives, provide a better example, live and serve high principles, repent, obey the commandments of God and teach the youth.

With a firm voice of warning he advised:

"These are days when it would be well for youth and all of us to begin to pay more attention to what God has said than to what men say."

He also admonished youth to accept the responsibilities of their great promise, continue to prepare for the duties of the day and the morrow, get the help of the Lord, appreciate your heritage and see the goodness around you.

ELDER SILL

Elder Sill cited the walnut as a symbolism of life which is peculiarly endowed with the characteristics it needs to perpetuate itself.

Although almost impervious to heat or cold on the outside, the walnut ruptures its hard shell when heat generates within at just the right time. Shoots go out and it develops the power to attract sunlight, air, water, food, which provide it with the ingredients to grow into a great tree.

Elder Sill declared the Gospel of Jesus Christ can perform a much greater miracle for those who embrace it and live by it, providing a successful and happy life with eternal salvation.

★ "One of the greatest wastes in the world is brooding upon the past. This doesn't mean that we shouldn't regret past errors. It doesn't mean that we shouldn't think how we would face a similar situation if we should meet with one again. Nor does it mean that we shouldn't repent and improve upon the past . . . Experience is a great teacher. It is the road we have been over. But the wrecks in the rear aren't the ones we are now trying to avoid. It's the curves ahead that count now. Whatever mistakes we have made, whatever debts we have incurred, whatever duties we have deferred, our one and only way out is ahead . . . What has been and might have been may well serve as a warning but what may yet be is our cause of first concern."

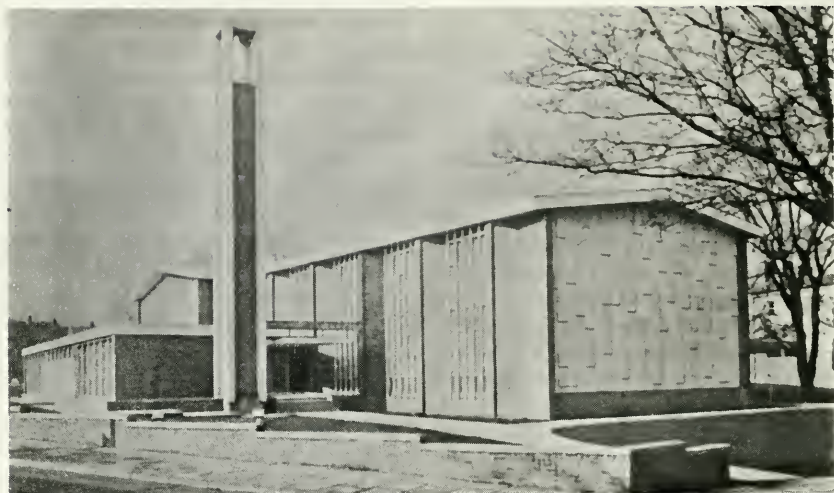
—Elder Richard L. Evans

Elder Dyer Given Special Assignment

★ Elder Alvin R. Dyer, Assistant to the Council of the Twelve, was sustained as an Apostle during the Friday afternoon session of the 137th Semi-Annual General Conference at Salt Lake City.

Elder Dyer was called as an assistant to the Twelve in October 1958 after presiding over the Central States Mission.

At three other periods in Church history have Apostles been ordained without being named members of the Council of the Twelve.



Sunderland Chapel dedicated by Elder James A. Cullimore, September 1, 1967.

Elder Cullimore Dedicated Sunderland Ward Chapel

★ On 1st Sept. 1967 the Sunderland Chapel, which is also the Stake House, was dedicated by Elder James A. Cullimore, Assistant to the Council of the Twelve. Bishop Alan Carabine conducted the meeting. Other speakers included Elder Ronald Davis, Church Building Representative, Brian Smith, and Stake President Frederick W. Oates. Sheila and Christine Naisbett sang a duet "Call Me", and the Relief Society Singing Mothers sang "The Heavens were opened" and "Thy Blessings on this House".

On the 9th Sept. an open house was held at the chapel, during which the public were invited to view the building and the classrooms each of which had been assigned to a different auxiliary. Much effort was put into the decorating of these classrooms to show work of the auxiliaries, but it was worthwhile for many visitors showed great pleasure

and interest as they toured the building. To add to the interest of the evening, there was a demonstration of "Aikaido" and Basketball, with a drama presentation by the stake Relief Society and the Sunderland Ward M.I.A.

Stanley Liddle, formerly 1st counsellor to Bishop Carabine has now been sustained as the new bishop of the Sunderland Ward following the departure of the Carabine family to America.

★ "Magic Moments" was the theme for Hartlepool Ward's dance of the month, on Aug. 19th. Food was served in an Eastern setting arranged by May Gardner, with everyone sitting on small mats and eating from low tables. On the menu was Roast Lamb, Potatoes and Curried Rice, followed by jellies and cream. In spite of it being holiday time fifty people attended.

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England

There's the Lake District and Darley Dale
Stonehenge and Symonds Yat,
Stratford on Avon and Plymouth Hoe,
The Place where Drake once sat.
Now, think with me of her castles.
Built of stone, now mellowed and grey,
Where lived kings and nobles, with ladies fair
In splendour—in that far-off day.

We think too of Windsor Castle,
With its ancient grandeur so rare:
A home of the monarchs of England,
By the side of the Thames so fair.
Its great Round Tower stands secure,
Its sentries still stand by,
Wearing their colourful scarlet coats
And busbies—their rifles point to the sky.

We think now of Buckingham Palace,
And the changing of the Guard—
This old, old, rite takes place each day,
Within the Palace yard.
Not forgetting the coronations,
Where wealth and beauty abound—
With traditional ceremony in Westminster Abbey
Britain's Kings and Queens are crowned.

There's the Houses of Parliament, and Madame Tussauds,
And the Tower of London to view,
The trooping of the Colour, the British Museum,
And there's St. Paul's Cathedral there too.
All this, and much more, is England.
So beautiful and so green,
There sunshine and rain go hand in hand:
To be believed, it just has to be seen.

(This poem was written by request for the Festival of Britain in 1951, to emphasise England's green beauty, and her historical pageantry, which makes England—England.)

by Elsie McCree Vale

Elder LeGrand Richards Dedicated New Cambridge Branch Chapel

BRITISH MISSION

★ September 6 was a great day for the Cambridge Branch, when their chapel was dedicated by Elder LeGrand Richards of the Council of the Twelve.

The Mayor and Mayoress of Cambridge accepted the invitation to attend, and surprise visitors from the states were Dr. and Sister Packer, former President of the Branch. They flew over from Hailey, Idaho, arriving at mid-day on the 6th — only just in time.

Speakers included Perry Roberts, Gladys Larkham, District President Reeves W. Baker, Mission President Reed E. Callister and Elder LeGrand Richards. There was a special musical item of flutes and voices entitled "Flocks in Green Pastures," and the closing hymn sung by the Youth Choir of the Branch was "The Lord bless and keep you."

★ A second dedication in the Mission took place the following week on September 11 at the Lowestoft Chapel. Elder James A. Cullimore, Assistant to the Council of the Twelve officiated. President Reed Callister was also in attendance. Although the Norwich District is now part of the British Mission, it was formerly in the Central British Mission at the time when Elder Cullimore was the Mission President, so there were happy memories on both sides.

Branch President Ronald S. Coleby, District President John Margetson, Sister Cullimore, Jeffrey Packe of the Ipswich Branch and William Walker all spoke during the meeting.

The Branch Youth Chorus sang "Come, Come Ye Saints" and the District Singing Mothers rendered "How Lovely Are Thy Dwellings" and "I Know That My Redeemer Lives." Margaret Mills gave an organ solo.

★ Alan Webster organised a camping holiday in Wales at the beginning of August for eight youths from the Norwich District. They hired a van, which they loaded with their equipment, and visited central and north Wales. On the Sunday of their holiday they travelled 40 miles in order to attend Sacrament meeting at the Bristol Chapel, which was the nearest to their camp.

★ Seven members of the London Stake on holiday on the Norfolk Broads invited members of the Lowestoft Branch to a home evening on board their cruiser "Prince of Light," after the Sacrament meeting on August 20. Altogether there were 32 people on board, and they had a very enjoyable evening of friendship and good spirit.

★ The Norwich District held a Primary "Funday" on August 26 at the Norwich Chapel. This was planned by the District Primary Presidency. Games and races organised for the children by Joseph Read, took place outside on the grass as the weather was warm and sunny. Later twenty-two Primary children and nineteen adults sat down to tea prepared by their district officers.

The evening show began with Marion Warren and Olga Duffin from Norwich, singing "The Hippopotamus Song," following this, guest star "Unami," otherwise Jeff Packe from Ipswich, entertained with conjuring tricks and magic. A short skit was presented by George Wardle and Arthur Gibbs of Gorleston Branch, and fun songs were led by Pamela Johnson. Ken Johnson of Norwich sang a few pop songs and then the show was brought to a close with Sister Duffin and her small daughter Roberta singing songs from "The Sound of Music."

★ Amongst the passengers on the flight from Manchester on September 13 to Salt Lake City, was an 85-year-old Lowestoft man, Sidney Coleby, of 11 Stevens Street.

Brother Coleby, who has been a church member for longer than he can remember, intends to visit his sister Violet who emigrated to Salt Lake in 1949, and his son Leslie, who left Britain nine years ago and now lives in Pocatello, Idaho.

A few days before leaving he said he was looking forward to the visit, and wondered if he would be the oldest person on the plane.

CENTRAL BRITISH MISSION

Herefordshire Children Enjoy Primary Picnic

★ On August 29, just before they returned to school, the children of the Hereford Primary, accompanied by their teachers and branch presidency, enjoyed a country picnic on the banks of the beautiful river Wye in the heart of the Herefordshire countryside. Despite brilliant sunshine, the river

was quite cool, but this did not deter several of the children and adults enjoying the freshness of the waters.

The MIA held their opening social on September 7 and invited members from the Redditch Branch to join them. After games everyone relaxed and enjoyed the singing of the "Flagoners" and the MIA Quartette. This social also served as a welcome home for Geoff Boucher, who has been living in London, and a farewell for Chris Zajac who is joining the Army on a six-year term.

Taking advantage of the beautiful weather a party of youth from the Midlands West District, under the leadership of George Burton and Roger Smith, enjoyed a ramble over the Malvern Hills on the afternoon of September 23. Despite a slight heat haze, which spoiled the far distant scenery, everyone enjoyed themselves and recovered their breath by picturing the scene as it would have been many years ago.

★ Stourbridge Branch has held two firesides at the "Brotherhood Hall" recently, which were both well attended. At the first one, fifty-one members and ten investigators gathered to listen to guest speakers President and Sister George I. Cannon, as they spoke on the influence a Mother can have on her children. Between the talks, one of their sons sang a solo. The MIA organised the evening and decorated the hall with green and gold paper, which gave the otherwise dull walls a warm and friendly glow. Quite a few members travelled over from the Kidderminster Branch for the occasion.

They were invited again for the 2nd Fireside on September 3, when the guest speaker was Chief Superintendent Gray from the Dudley Police Force. Forty Saints listened intently as

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Fiesta Time Float Wins 2nd Place For Dover Branch

★ It was Fiesta time for Dover Branch on August 5, when they entered a float representing a Mexican "Canteena" with a Bell Tower alongside. The float was 50 feet in length and 20 feet high. A car and a trailer were used and both were covered with chicken wire which was stuffed with red crepe paper.

The entry gained 2nd place in the parade which contained some 80 floats, they also collected the second largest amount of money for the local charities ... £62.

All the saints who participated were colourfully dressed as Mexican peasants and bandito's.

During the line-up prior to the procession moving off, several dozen copies of the tract "A New Witness

for Christ' were handed out to the spectators. Two baptisms have so far resulted from their efforts in the Carnival. Well done Dover.

★ Extra chairs had to be brought in to seat the saints who travelled from all over the Preston District for the Farewell meeting for Hazel Gregory who is leaving the Blackburn Branch to serve in the Central German Mission. Among the speakers were Pres. Walter Moorey of the Blackburn Branch, Dorothy Shorrocks of the Mission Relief Society, and the new Mission President, Lenard D. Robinson, Sister Alice N. Cannon spoke as a lady missionary, followed by Sister Gregory herself. The meeting was interspersed by musical items.

CENTRAL BRITISH MISSION

Continued from page 31.

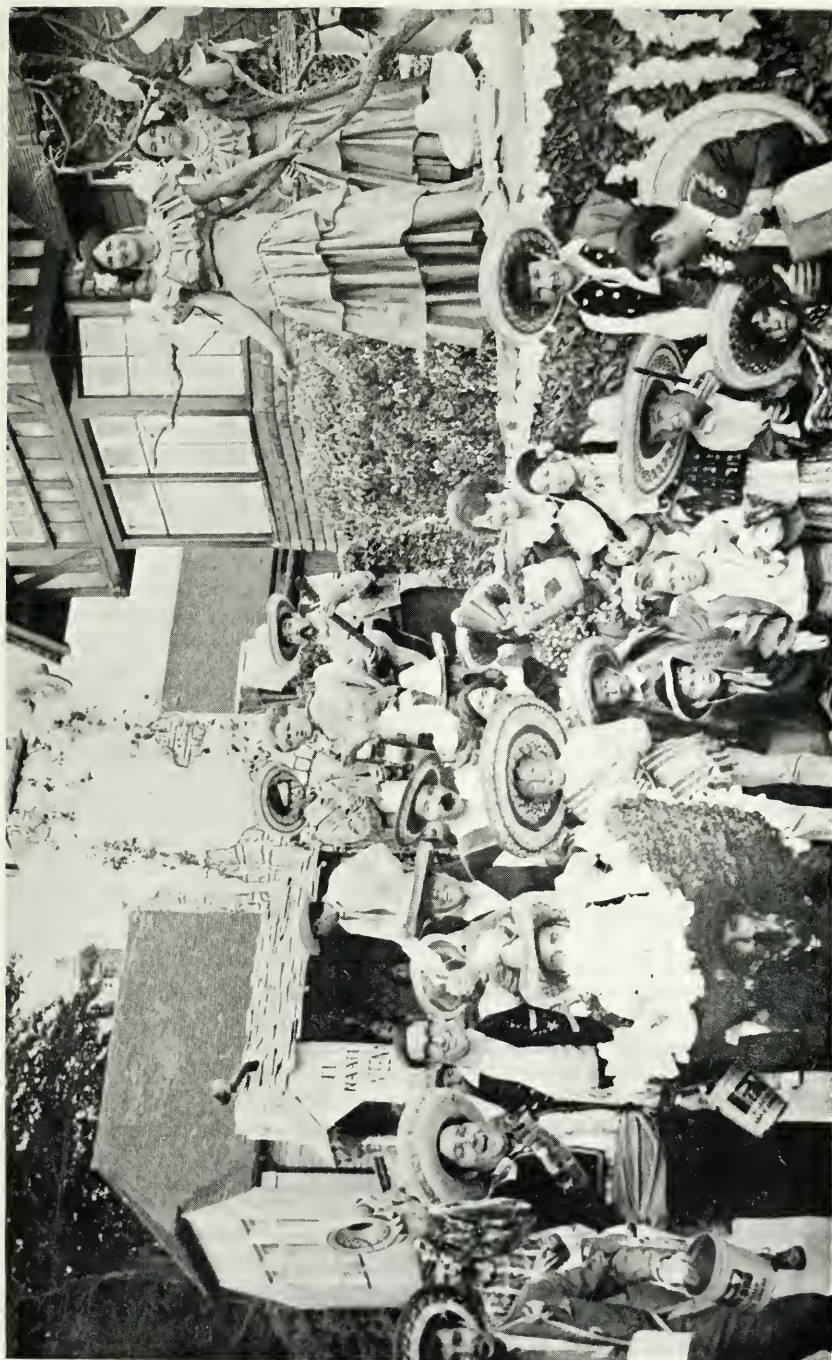
the history of the police force was discussed, the amount of training required and the importance of their duties. Various questions were asked especially by the Elders who wanted to know why firearms weren't carried. Chief Supt. Gray stated that the American Force had used firearms from "way back," but the British Force relied more on the general public to assist them, and hoped that they would continue to do so. If firearms were used however, the amount of killings would obviously rise.

Refreshments were served and provided by the Relief Society. MIA Supt. Jean Hale invited Supt. Dudley to return again at a future date. Before

he left the missionaries gave him a Book of Mormon for his personal library.

Credit Line

★ The Star belatedly gives credit to the Leicester Mercury and Birmingham Post for the pictures used in the October issue pertaining to the BYU International Folk Dancers visiting in those two cities. Our appreciation is expressed to the newspapers for their courtesy extended.



Large group of Saints who helped Dover Branch win a prize in the big parade with a Fiesta theme.

'Geno' '67'

Kilmarnock District Genealogy Convention

★ This was the title of the Kilmarnock District Genealogy Convention held at Greenock Chapel on September 2. The aim of the convention was to foster interest in the Priesthood Genealogy Programme of the Church, especially among those members who were newcomers to genealogy. As a modest beginning, the members in the district were asked to submit Family Group Sheets for themselves and their parents, it was felt that this should be within the scope of everyone.

At the convention, talks were given which dealt with various aspects of the work. The doctrinal aspect, and temple work were stressed, and then the practical aspects of research at New Register House, Edinburgh. District President Ronald F. Lovell, concluded the series of talks by giving an insight into the human side of research, recounting fascinating stories of his forebearers, who hailed from the south of England.

The film "Hearts of the Children," which deals with the trials which faced the forefathers of the Prophet Joseph Smith, was shown. To conclude the convention, a "Genealogy Forum" was held, which gave those present an opportunity to ask questions on all aspects of genealogy. After closing the meeting, the members were able to inspect many interesting pictorial items which President Lovell has assembled through the years in his search for his ancestors.

The convention was a great success in that, while giving practical advice,

it also generated a great spiritual resolve to seek out individual ancestors. All present commented that "Geno' 67" had been a very uplifting experience, and it is hoped that everyone took away with them the sentiment behind the theme, which was printed on posters distributed throughout the district.

"No man is an island.

No man stands alone,

Your kindred dead have need of you,
Get your Genealogy done!"

Relief Society Opens At Kirkaldy With Convention

★ The annual convention of the Relief Society for the mission was held on September 9 at Kirkaldy. President Sally Brown presided, and the theme was:

"I the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." (D. & C. 82-10.)

Lynn Leece from Dundee, gave a brilliant talk on the theme, and Ann Crook from Perth stirred many consciences as she talked about Visiting Teaching.

A quartet of sisters from Aberdeen delighted the audience with two beautiful musical numbers, "My Yolk is Easy" and "Be Still My Soul." Mary Roy also sang beautifully in her solo

item, "How Lovely are Thy Dwellings, O Lord of Hosts."

Light relief with a serious undertone was provided in a skit performed by Fife sisters, illustrating the time-worn excuses for not attending Relief Society, and showing how two sisters learned their lesson and started attending. This was entitled "Relief Society—Why?"

The sisters then separated to classes for the various officers and teachers, after which they re-assembled and heard Sister Elva M. Brown, wife of the mission president, extoll the virtues of the Relief Society Magazine. President Brown, concluded the convention by re-iterating to the sisters the place of woman in the scheme of things, and her great responsibility as a wife and mother.

After the convention cake and candy were on sale to boost the Kirkaldy Branch budget

The convention was a very uplifting experience and all came away with the intention of putting into practice what they had learned, and of trying to run the Relief Society programme as well as possible.

★ Fifty-nine people gathered together for the Cornish District MIA party on September 1. They played games and enjoyed dancing until refreshments were served, then afterwards they watched the Roadshow presentation which was a great success.

★ The finals for Mission Roadshow and Quartet contests were also held at Rawtenstall Chapel. It was a little disappointing to find so few entries for the Quartets, Bolton Branch were the winners in the Light Section, with Accrington second, While Nelson took

section, and the Family Quartet, with first place both in the Sacred Music the Hargreaves children.

The Roadshow was presented by three branches, Warrington from the Liverpool District, and Accrington and Rawtenstall from the Preston District. Warrington were the worthy winners, Rawtenstall second and Accrington a close third. Brother Collier acted as M.C.



Tony Jackson



Raymond Foss

Abbott Branch Boys Take Home Trophies

★ Newton Abbott is a very small branch of the Church with approximately 25 active members. Two of our Aaronic Priesthood boys went to the BAA Sports and Recreation Day at Manchester, with other members of the District to represent the Southwest British Mission.

The branch members think the boys did extremely well. Tony Jackson, 14, won 1st place in the 100 yard dash and first in the 220 yard and first in the high jump in the 12-14 year age group.

Raymond Foss, 16 won second in the swimming two lengths free style, and third in the two lengths backstroke in the 15-17 age group.



From left, Deputy Mayor of Burnley Alderman John Parkinson, Pres. Albert Pickup, Elder Hunsaker and District Leader Elder Brinkerhoff as they presented book, "Meet The Mormons" to the deputy mayor.
—Credit, Burnley Express

Many Attracted to Burnley For Exhibition At Library

NORTH BRITISH MISSION

★ From the 21st to 26th August, the Burnley Branch presented an exhibition at the Burnley Public Library. In the large lecture room of the library there were 12 specially provided panels around the walls, each measuring approx. 8 feet by 5. All of these were covered with material about the Church, starting with the organisation of the Church in the time of Christ, and going through the apostasy to the restoration.

This was followed by a section deal-

ing with the Priesthood, and included photographs of Home Teachers calling and presenting their messages, in another section 6 photographs showed a family Home evening. On the next two panels came the Story of the Book of Mormon, dealing with the migrations from the old world to the new, the gold plates, and a collection of pictures about the American Indians, and archaeological discoveries.

Elder Hunsaker and Elder Brinkerhoff made a very effective replica of the gold plates with characters which they

themselves engraved on thin steel sheets with chisels. On the opposite side of the hall were shown pictures of the auxiliaries in action, together with visual aids, class manuals and samples of work by the Relief Society.

The panel at the entrance was devoted to pictures of the temples, and next to it statistics of the Church. Also displayed were the Deseret News, and all of the Church Magazines, with pictures of radio and T.V. stations, the Zion "Co-op" store welfare centres, canneries etc.

During the week lectures were given at lunch time and each evening. The films "Man's Search for Happiness", "The Mormons", "Highlights of Church History" and two Tabernacle Choir films were shown several times each day. On the Saturday afternoon following the lectures "Why Mormonism" by President Albert Pickup, who instigated the whole exhibition, and "Signs of the times" by his wife, there was an open forum for questions and discussion.

Other lectures during the week were on such subjects as "The Millenium", "Unity of the Churches", "Which Church is Christ's Own Church", "What kind of God", "The Purpose of Life", and "Latter Day Scriptures and Revelation."

Nearly 400 visitors saw the exhibition, many of course were members from Burnley and neighbouring branches, but it is estimated that more than 200 non-members saw the exhibits and many of them signed the visitors book and asked for more information.

The exhibition was opened by the Deputy Mayor of Burnley, Alderman John Parkinson. Also present were the Mayors and Mayoresses of Colne, Rawtenstall, and Blackburn. Pres. A. Pickup who is a Councillor on the Burnley Town Council presided. Barbara Hartley, Burnley Sunday School superintendent gave an excellent address on the origins of the Church and the purpose of the exhibition, which was to try to over-

come misunderstanding and prejudice.

Eighty-five people attended the opening, and after the ceremony saw a film and were then conducted in small parties around the exhibits. Both of the local newspapers gave first class reports and published a picture of the presentations being made to the Deputy Mayor. Each of the Mayors attending were presented with a copy of "Meet the Mormons" by the missionaries labouring in their respective towns.

When asked about the success of the event later, Pres. Pickup expressed appreciation for the hard work which had gone into the project by the missionaries and local members, and said that he felt it had been successful. As far as he knew this was something that had not been attempted before on such a large scale, and the frankness and completely open nature of the exhibition would have a tremendous indirect benefit in all places where people talked together about the Church, and would eventually make the task of missionary work much more effective.

Whether there would be immediate direct results in more baptisms remained to be seen, in any event it had been a very useful and happy exercise of planning and co-operation, and would almost certainly be attempted again on another occasion, probably when Burnley's new chapel has been built.

★ This year the Scunthorpe Branch Sunday School outing held on Aug. 19th was to Baysworth Park at Barton-on-Humber for about two hours, and then came a choice of swimming and paddling or "Crazy Cricket", followed by races for the younger ones. Later they continued on the coach to Normanly Hall where they strolled through the hall and its beautiful grounds until it

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Guy Fawkes Day

RECIPES FOR YOU

★ Guy Fawkes Day alight with fireworks and bonfires, plus good food cooked out of doors, is a sure-fire equation for family fun. You, no doubt, have your own favourite traditional recipes. These are new and different. Try them for a change in outdoor eating pleasure.

PIGS IN BLANKETS

Cut frankfurters lengthwise not quite through. Fill with mustard or catsup and strips of cheddar cheese. Wrap each frank with streaky bacon held firm with tooth picks.

Broil over hot coals until bacon is crisp. Serve in hot buttered buns.

OUTDOOR POTATOES

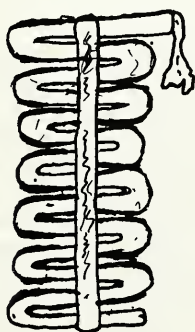
- 3 large baking potatoes, peeled
- 4 or 5 slices streaky bacon, crisp cooked
- 1 large onion, sliced
- $\frac{1}{2}$ lb. sharp cheddar cheese
- 4 oz. butter or margarine
- Salt and pepper

Slice potatoes onto a large piece of aluminum foil and sprinkle with salt and pepper. Crumble bacon on top. Add the onion, cheese cubes and dot with butter. Mix together on foil. Leaving space for expansion of steam, seal foil well with double fold.

Place over coals and cook about an hour turning several times. Serves 6.

MARSHMALLOW DESERT

Toast marshmallows over embers. For each serving provide two Digestive Biscuits and a square of milk chocolate. Put a square of milk chocolate on each biscuit, add two toasted marshmallows and top with another Digestive Biscuit. Squeeze together. Delicious!



Recipes For You

APPLE SNOW

$\frac{1}{2}$ lb. apple pulp with minimum water content
2 oz. sugar
2 egg whites

1. Whisk egg whites, add apple pulp and whisk again.
2. Pile into individual dishes and decorate to fancy with chopped glace cherries, nuts, angelica, etc.

Serve: With ginger snaps—chilled if possible.

HELPFUL HINT

Recipes such as these cooked out of doors over a fire will require long-handled toaster forks.

Extra toaster forks are made from wire coat hangers. Cut off the hook and straighten the wire. Bend into a hairpin shape and twist together as shown, leaving two prongs.



The Mini Skirts

(Editor's Note: Printed herewith is the complete editorial published Sept. 23 in The Church News of The Deseret News, Salt Lake City. Its message is important for all members of the Church and therefore is being reprinted in hopes that its message may be heeded.)

★ The mini skirt was a British creation. At first it drew the unanimous scorn of the fashion experts in Europe and the United States.

Particularly were the French designers outspoken in their condemnation of the new fad. They pointed out that such styles threw women's clothes out of proper proportion and therefore were evidence of bad designing. Then they pointed to the ugliness of knees in general and of the fat ones and the bony ones in particular. Are there any others?

They explained that "thigh-high" dresses not only were unbecoming but distasteful, and approached the indecent. They said that no woman can be at her best in such a skirt. That was a year ago. Then they saw the financial advantage of making skirts from a minimum of material while charging a full price.

The mini skirt swept Europe, and before the French designers could catch their breath (after decreeing that hem lines should drop below the knee) the mini variety was being worn by half the girls in Paris.

Americans scoffed at it for quite some time too, but here, as in Paris, the London styles swept everything before them, and many of our women now feel obliged not only to display their badly shaped knees, but their thighs as well.

It may be asked: Can any good come out of Britain? And the answer is yes, by all means; that some of the finest blood on earth came out of Britain and some of the highest principles of justice and freedom.

Where would we be without the Magna Carta? Where would we be without the standards set for years by the parliamentarians of that great nation? And where would we be as a Church without the thousands of valiant converts who accepted the Gospel at a time when such strength as only they could give was required for the survival of the Church?

But as it is elsewhere, not everything that comes out of England is good, and one can hardly say that the "mini-craze" has made any wholesome contribution to the attractive appearance of the feminine form, nor to the strength of a skidding morality.

Not clean-minded men who are thoroughly disgusted by a display of feminine

charm (?) so generously exhibited when the mini-skirted girl takes her seat or crosses her legs.

Who likes mini skirts? The men? The women? The teenagers?

Not wholesome young boys either, who are fighting to keep their minds off sex in this day when even a real estate agent advertises "sexy apartments" as a means of leasing his property. Not decent youngsters who are fighting a world trend to destroy good morals.

Not Church leaders who are constantly appealing for modesty in dress and protection of moral standards, and who—even in Church—must stand the effrontery of women and girls who brazenly expose themselves in the sacred portals of a chapel.

Not women who are willing to look at other women and suddenly acquire the gift to see themselves as others see them.

And what about teenagers?

They are but the products of the age in which they live. When they were little children they were dressed in skirts that resembled ballet clothes. Even in winter they went bare-legged while their heads and shoulders were covered in woolens. They grew up in mini clothes. They don't know any better, because that is the way their mothers dressed them from earliest childhood.

That is the kind of clothes they wear in school gymnasiums too, where mini uniforms are all the regulations allow. Of course they cannot exercise properly if inhibited by clothes that cover their nakedness!

And what about the young marrieds? They must appear as young as the teenagers. It would not do for anyone to guess that they are "old married people." So to look as young as teenagers, they dress as if they were the same age.

Isn't it time for our women to decide to use their own good sense in regard to dress, and refuse to be like sheep following the dictates of fashion designers who like extremes?

And if they follow fashion designers, why not the chic little French ones who decreed—but now in vain alas—that hemlines should go below the knee? Why not assist these "Frenchies" to make decent styles popular?

And anyway, why shouldn't Latter-day Saints just decide to forget the world—and not be so much OF the world—and dress beautifully in becoming clothes that preserve the decency which the Lord expects of his lovely daughters?

442nd Stake Organized

★ El Monte Stake in California, formed Sept. 17, 1967, brings to 442 the number organised since the first stake of Zion was formed in Kirtland, Ohio, in 1834. Standing the test of time is the Salt Lake Stake which was organised Oct. 3, 1847.

Utah according to a recent compilation, maintains its lead in the number of stakes with a total of 165. Next is California with 65 with Idaho having 46. Fourth is Washington with 14, Oregon 10, Nevada nine, Wyoming seven and Texas six. All except five states in the United States have from one to four stake organisations and those states are Maine, North Dakota, South Dakota, Vermont and West Virginia.

Canada is first among the foreign countries with 13 stakes. England and Australia are second each with six stakes and New Zealand third with four. Mexico has three stakes and Argentina, Brazil, Guatemala, Holland, Samoa, Scotland and Switzerland each one.

The new El Monte Stake was created through a division of the West Covina Stake in California.

SUNDERLAND STAKE

Continued from page 28

★ As poor as a church mouse just didn't apply at the Middlesborough Ward Chapel where hundreds of mice were living off grade 1 grass seed intended for the chapel lawns. Obviously action was needed by staunch non-mouse fearing members of the church the custodian and his wife volunteered.

The mice were driven westwards into



Susan Bollard of the Chester Branch YWMIA, who won her way to second place in the Miss Morecambe Bay competition held this summer. The branch is located in the Central British Mission.

the Garden Room, where they took up a last stand round the lawn mower. All were driven out, or so they thought. After oiling a squeak in the lawn mower, the last mouse jumped out and ran round to the front of the chapel where he tried to re-enter the chapel by the front door. The screams of the custodians wife, Sadie Scrobby, brought her husband Ken and son Lesley round to help. The mouse was killed and the corpse nailed to the Garden Shed as a warning to all mice!

A "Bring a pie and a packet of crisps" Folk Evening was organised by Barbara Appleby and Craig Marshall in aid of the Building Fund. Guitar music was provided by Bishop Marshall, Craig Marshall and Trevor Hill. Barbara Appleby and Susan Carvell sang a duet. Other entertainment was provided by Relief Society and M.I.A. and £6 was raised.

Frank Tennant Appointed South Birmingham Bishop

★ A new ward has been formed in the Leicester Stake. On Aug. 27th, the stake presidency merged the two branches of Kings Heath and Sheldon, both in Birmingham, to form the South Birmingham Ward. Frank T. Tennant was called as bishop, with Barrie Jones and Raymond Shore as counsellors and Francis D. Onslow, ward clerk. Meetings are being held at the Hall Green School, with a Dependent Branch at the Northfield Institute presided over by James Such.

★ On Sept. 2nd the Stake Primary Carnival Ball was held in the Cultural hall of the Woodsetton Chapel, with Bob Sherratt as M.C. In the middle of the evening's programme, the dancers rested while a cabaret of songs was performed by various members of the ward to the accompaniment of their own band. This band also played for the folk and square dancing which was called by John Bond, complete in cowboy dress. The Carnival effect was completed with flowers and balloons around the walls and hot dogs to eat.

Another dance was organised the following week, this time a folk dance, by the stake mission presidency, at the Leicester Stake House, it followed the Saturday conference sessions. The Sparklers Folk Dance Band, with their caller, kept the dancers swinging through Continental and English traditional dances. Once again there was a cabaret with David Mace as compere,

and songs from Tom Liddicott and Margaret Smith, plus a conjuring act from Patrick Edwards.

Walsall Branch Social Raised £30

★ Walsall Branch held their opening social at the Blind Institute on Sept. 8th. Both new and old games created a happy atmosphere and after dancing in the crowded hall refreshments were served.

★ All the stalls and sideshows were set out in the grounds of the Nottingham Chapel and the Garden Party had been open for approximately 15 minutes when down came the rain, and everything didn't be rushed into the Cultural Hall. In a matter of minutes everyone was doing business again and over £30 was taken during the afternoon.

A big attraction with the young ones, was the trampoline where R. Gaspard gave expert instruction. David Brailsford didn't mind the rain as he was prepared to get wet anyway, he sat under a bucket of water which was attached to a string. Customers were given the choice of a number of strings and for 6d. they could pull one, if they were lucky Bro Brailsford got wet. He remained dry however for most of the afternoon, until a big group got together, paid their money and pulled all

the strings together! Richard Burton was responsible for organising the Garden Party, and Mrs. V. Whittall and Mrs. H. Day acted as judges for the flower arrangement competition and the fancy dress parade.

★ Sept. 30th at Derby Ward saw the visit of Weston-Super-Mare members for a basketball trophy. A keenly fought afternoon basketball game, organised on a knockout basis with wards from Leicester and Birmingham, saw the latter take the trophy. At the same time a netball tournament was held, this being won by the Nottingham team.

In the evening a Barn dance was organised by Richard Cooper. A group and caller helped to make the evening enjoyable, and a welcome break from all the activities was provided by the Mission-a-ires.

Eastwood Ward Sends Aides To MIA Meet

★ Young people of the Eastwood Ward M.I.A. danced on the fresh green grass at their Derby Road House, and then partook of refreshments served by officers of the Ward. The funds they raised helped to send a representative to the M.I.A. convention.

In the same grounds the ward Sunday School sponsored a barbecue. Their Sunday School Superintendent Albert Smith, cooked and served steaks, hot peas, sausages and other good hot dishes. Songs were sung and games played, directed by Mabel Hill.

News has been received that the ward's missionary in Finland, Elder Brian Martin, is doing a very great work in spreading the gospel, and they are

rightly proud of him.

Another member of the stake, Dorothy Glenda Moor of Hucknell Branch has received a missionary call, and leaves shortly for the South British Mission. She will be supported by the stake Melchizadek Priesthood Quorums.

★ The opening social of the Leicester Ward M.I.A. was held in Western style dress, with a competition for the best dressed pioneer, which was won by Sister Sims and Brother Jackson. Entertainment came from the Laurels with a silent movie skit, and from the Vanguarders. A cowboy supper gave a fitting touch to the evening.

An article in the September issue of the Leicester Topic was called "The Church the Mormons Built" and featured Richard Oseland, assistant stake clerk, and his family, as a typical, "enthusiastic and lively" Mormon family. Various misconceptions about the Church were correctly explained to the interviewer, and also to the readers.

★ Peterlee Ward hasn't had much activity recently owing to holidays, but we discovered that the Relief Society had organised two outings. One was a trip to the seaside for the ward members, they went to South Shields and had a very enjoyable day. The other trip was for the sisters, and was to Southport Flower Show, which they say was an experience that won't be forgotten.

LONDON STAKE

★ On Saturday 29th July at 3 p.m. at the Battersea Park Athletic Ground the Stake M.I.A. played off their game finals. North London finished the day with the highest number of points.

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Meditation

If you are a lonely one, striving hard to see
Some faint glimmer when your world seems in jeopardy,
Take this Book and rest awhile, find the solace there,
Learning ways of harmony; life without a care.

Take a text and meditate, know it to be true;
Choose one from a thousand such, written just for you—
Go in thought through pastures green, David's quiet psalm,
Praising Him who softly comes, bearing healing balm.

In Isaiah's poetry, beautiful and clear,
Warm with promises of joy to the listening ear
You will find much peace of heart, inspiration deep—
Let this peace flow over you, e'er you fall asleep.

Written centuries ago, lighting each new age,
These, the Truths that bring fresh life, shine through every page.
Still the kindly Teacher's message which can help us best
Is the simple, "Come to Me, and I will give you rest."

Vera Martin. July, 1967.

Dr. Schreiner Opens European Tour With London Concert

★ Dr. Alexander Schreiner, Salt Lake Tabernacle organist, was accorded the honour of opening the first major organ concert to be promoted in England for many years.

He shared the evening with Jean Langlais, organist of Sainte-Clotilde of Paris, who is of Breton origin and blind from birth.

Both artists proved their mastery of the "cumbersome" organ in Royal Albert Hall in London, where several thousand organ music lovers enthusiastically approved the evening's programme. Each artist was accorded encore after encore and were most gracious in their acknowledgement.

Dr. Schreiner who presented principally Bach works also played Sonata No. 1 in F minor by Mendelssohn-Bartholdy and Four Pieces by Vierne. Another selection came as his first encore and as a final encore, his own arrangement of the famed Latter-day Saint hymn, "Come, Come Ye Saints" by the English composer Watts who was an early convert to the Church. This was the hymn that so inspired the Saints as they crossed the plains and Rocky Mountains to reach the Salt Lake Valley.

The personal relationship of artist to his audience was enhanced as Dr. Schreiner spoke briefly. Following the concert he autographed many programmes and greeted numerous members of the Church. He will be doing recordings and concerts in England, France, and on the continent for the

next several months. He is accompanied by Mrs. Schreiner. His tour in England is sponsored through Cathedral Recordings Ltd.

Mr. Langlais proved his long life development of his talent and skill through his fingers as he presented a beautiful programme including some of his own compositions, one of which, Chant De Pai, Chant Heroique, he composed during the darkest hours of World War II. The peace of this number is of the inner life. The audience seemed to be enveloped by its spirit.

He concluded with an improvisation on a theme submitted by Dr. Schreiner, in a magnificent manner. Dr. Langlais was assisted by his son, Claud.

Dr. Schreiner, born in Nuremberg, Germany, began his musical career at the age of eight. He came to Salt Lake City at an early age and studied under Tabernacle organists, later upon their advice was sent to Paris for study with Charles Marie-Widow and Louis Vierne. He has been Tabernacle organist for many years and played the organ on the Church broadcasts throughout America. He has also concertized widely in America and Europe and dedicated numerous chapel organs throughout the Church.

The two organists have known each other for a number of years and shared programmes previously. Mr. Langlais said he had played on the "great Mormon" organ in Salt Lake City. Dr. Schreiner likewise has played at the Royal Albert Hall many times in the past.

NORTH BRITISH MISSION

Continued from page 37

was time to go home. Sweets were distributed on the outward journey and pop and crisps on the way back. Everyone agreed that even though the weather had been dull the outing certainly hadn't.

★ Geoff Dunning organised a Barn Dance on Aug. 26th for the Beverly Branch and a net profit of £15 was raised for the funds. A happy gathering of 150 attended the dance which was held in a Barn at a farm near Beverley.

Decorations by Myra Kennington, made the barn look really festive, and the hot dogs served by Alan Kennington and the Beverley Saints were delicious. There was plenty of music throughout the evening provided by: Polly Elliot, who called and taught the dances; and Church members Barry Millinton, who sang and played the guitar, and Christine Stone and Peggy Sutton who also sang.

The Young womens M.I.A. had held a camp at Bro. Dunnings farm that weekend and the dance completed their activities, they had been working for their campcrafter awards.

★ The Hull District M.I.A. held a "Record Round-about" Dance at the Beverley Chapel. Prizes were offered for the branch with the best attendance at the Leadership meeting preceding the dance, and at the dance itself. M.C. for the evening was Robert Thistleton, and the refreshments consisted of pie, peas and potatoes, very quickly devoured by all.

★ Preston District Branches opened the M.I.A. year with the usual socials and on Tuesday 5th Sept. Mollie Curtis the District Y.W.M.I.A. President and

Anthony Calvert, 2nd counsellor of the District Board, visited Accrington. They were delighted at the effort and ingenuity of the members who contributed their time and talents to make it a night to remember.

President A. Worthington brought ample supplies of "Spud Pie", followed by Sister John's speciality, trifle, and delicious cakes made that afternoon by Janet Johns and Sister Hardy. The young people prepared a colourful and romantic setting, changing the rather drear Liberal Assembly room into a charming candlelit Roadspot, with dancing to records for the rest of the evening.



Mormon Yankees baseball team of the North British Mission which has added honours to its record this past season. Team members are S. Whitaker and J. Boggs of Arizona; O. Spencer, Nevada; D. Boyce, D. Goates, J. Guymon, R. Anderson, M. Greenwood, S. Blackham, D. Wiley, S. Hilton, R. Valgardson, J. Thomas, R. Hansen, all of Utah; W. McKane, California.

★ The Mormon Yankees have again pulled through another successful season of American baseball. This year they have played tougher opponents

and have extended their activities to cover the North of England.

For the first time since they started in 1963 they played in the National Knock-out Cup, which included all the British teams in a North vs. South Final at Nottingham, at which they were again victorious. They retained the National Congress League Trophy and the Lancashire Cup, and on Aug. 12th were invited to play an all star team composed of the pick of the other teams on Merseyside in an exhibition game. Unfortunately the weather was inclement and the game was called off with the Mormon Yankees winning 3-2.

The proselyting missionaries spend their free days in this way, using the sport as an incentive and example to investigators and the different teams that they meet in the course of the games. Many interested spectators have become friends of the missionaries through these contacts and followed the team into the Church as a result.

★ Under the direction of Mission President Lenard D. Robison of the North British Mission President Harold Corless of the Preston Branch conducted the Groundbreaking ceremony on the site of the new chapel project.

Fifty-two members and friends listened to a short talk by President Robison, during which he spoke of the happiness and unity that would result from this wonderful venture, and though he did not doubt that Satan would endeavour to impede the work, he was sure that with the faith of the Saints and the fine leadership of the local brethren the project would reach a successful conclusion within the scheduled time.

President Robison then broke the ground and invited President Corless and 2nd Counsellor Brian Deane to join him, and so work commenced on another new site.

★ When a rainy day seemed forecast and the rest of the town was wet, Doreen Jones and her band of willing helpers from the Liverpool Primary decided to go ahead with their plans for a day out in Clarkes Gardens with the children. Brother Wain ran a shuttle service from the Church to the gardens with helpers, children and food.

Then while the rest of Liverpool got wet, the area around the Gardens was fine and dry. Races, games and picnic meals made a very happy band whose faith had made this a really fine day.

★ James Blackham, former YMMIA Secretary for Burnley Branch, flew with his unit the 4/5th Commandos, to Aden on August 20, which is one of the hottest spots on earth. Besides being hot in its literal sense; Royal Marine 25092 will be at the scene of one of the world's trouble spots, and will almost certainly see action.

His Brother Bill, is also in the regular army. Brother Blackham will probably leave for another theatre after a short spell of duty in Aden.

BRITISH SOUTH MISSION

★ The opening social of the High Wycombe branch M.I.A. was held at the Terriers Primary School, where the hall and tables were gaily decorated with green and gold crepe paper. The programme was organised by the new Y.W.M.I.A. presidency, Jennie Chace, Dorothy Richers and Shirley Parkin in conjunction with Dave Erwin, the Y.M. superintendent. Forty-one saints attended a well prepared and varied programme, the highlight of which was a farmer and chicken skit by the M.I.A.

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Changes In Church Administration Told

★ Expansion and growth of the Church have brought increased demands upon the General Authorities and the administration of the Church. It was announced by the First Presidency at the semi-annual General Conference that effective January 1, 1968, 69 newly-appointed Regional Representatives of the Council of the Twelve will be assigned, to 109 regions. With many of the regions being made smaller units than they were previously with an average of four stakes to a region.

These brethren will be responsible for some aspects of the work to take counsel to and to conduct instructional meetings in groups of stakes or regions as indicated from time to time.

These brethren will not be "General Authorities" but will serve somewhat as do stake presidents, the First Presidency message read, "giving full Church service time for greater or lesser periods of service as circumstances may suggest."

They received special assignments and instructions at a meeting in the Assembly Hall attended by presidents of the 443 stakes. Prior to this meeting the regional representatives had two days of special seminary training under the direction of the First Presidency and the Council of the Twelve.

Elder Harold B. Lee of the Council of the Twelve, and chairman of the Church Coordination Council, explained the new programme. He said stake conferences and regional meeting assignments will continue for the

balance of this year, to be filled by members of the four priesthood committees — missionary, home teaching, welfare and genealogy. Effective January 1 these committees will be disbanded.

Elder Lee said beginning in January the morning session of stake conferences will be attended by all members of the stake. Selected leadership will also attend late Saturday afternoon and evening sessions. General Authorities will be assigned to two of the four quarterly stake conferences. The other two quarterly stake conferences the stake president will follow a programme outlined for the conference.

Auxiliary general boards will no longer visit stake conferences. However, they will visit regional meetings. Stake conferences will be used "more extensively for leadership training, including limited but important training by General Authorities for newly-appointed bishoprics and other stake leaders in lieu of the afternoon session of stake conference.

"Ward Sacrament Meetings will be held in the evenings and late afternoons in all wards in each stake on the Sunday of Stake conference."

The four priesthood programmes will be featured at the regional meetings to be held in each region twice each year.

Stake quarterly conference meetings on Saturday night will be channelled to training in the four priesthood programmes and general leadership.

principles and skills. Stake priesthood leadership meetings will also include some time for similar training, it was announced.

Stakes in Great Britain will be supervised by A. Ray Curtis, Holladay, Utah, former president of the Southwest British Mission. The Leeds Region will include the Glasgow, Leeds and Sunderland Stakes and the Manchester Region the Leicester, London and Manchester Stakes.

President Curtis will meet with stakes in the Regions in April and November. To be present at these meetings will be the stake presidencies, clerks, High Councilmen, stake auxiliary leaders, and stake boards, and bishoprics.

GOALS

"Men do not go beyond their ideals; they often fall short of them, but they never go beyond them."

—President David O. McKay

REPENTANCE

"Youth will not hearken to a sinning man crying repentance."

—President J. Reuben Clark, Jr.

STAKE NEWS

Continued from page 44

Afterwards a "Country and Western" Dance was held in the South London Ward Chapel, it was very well attended. Square Dancing was arranged by the Stake Young Marrieds committee.

★ A Grand Fete was held in the grounds of the Northampton Chapel on July 29th, but owing to dense cloud and rain in the late afternoon, activities had to be continued in the Cultural Hall. Well over 200 people watched as Mr. Andre Baldet, a well-known figure in the motor trade, opened the Fete. Main attractions were the side stalls, pony rides, flower competition, dress parade and the selling of hamburgers and hot dogs. Ice Cream was given free by a local firm.

LONDON STAKE M.I.A.

★ All wards and Branches of the London Stake, involving about 150 members, took part in the Stake Roadshow festival. Nine shows were presented providing entertainment for about 250 spectators.

The Theme of the Roadshows "... and believe it or not ...", inspired a very varied programme and high ratings were given to some Wards for their performances. The results were one superior rating, two excellents, four very goods and two goods.

The stake was very happy to welcome Mr. Bell, a Youth Officer from Surrey County Council, as one of the judges. It is hoped that those watching enjoyed the evening as much as did those taking part.

South London Bishop Reports

On Conference Experiences

★ Bishop Walter Stevenson of the South London Ward, London Stake, was one of a group of bishops and stake presidents who were especially invited to the recent semi-annual General Conference in Salt Lake City. Following are his comments as reported at the London Stake's Bishopric and Stake Presidency meeting at Hyde Park Chapel.

"I was impressed with the atmosphere. Immediately I felt the spirit of the occasion. It was truly wonderful seeing the Prophet, President David O. McKay, open the Conference in the Tabernacle.

"Being there just couldn't help but strengthen one's testimony. I was also impressed by other things, such as the "This is The Place Monument" (monument erected at the mouth of Emigration Canyon, east of the city — Salt Lake City — in July 1947, the 100th anniversary of the date on which the Pioneers entered the valley.)

This helped me to realise the hardship the Pioneers endured to reach the valley. And I thought of how a few days earlier I had flown over these mountains and valleys where it took the Pioneers weeks to cross. On the spot one seems to sense all of this.

"I and a bishop from the Adelaide Ward of Australia stayed with Bishop William M. Hardy of the Rose Park Fifth Ward. We discovered that problems in the Church are the same no matter where you are. There is money to raise, people to interview, difficulty in reaching youth, etc.

"People in the Church there seem to be more enthusiastic, eager to get on with the work.

"It was interesting to see how the Tabernacle and many other chapels were filled for the Saturday night Priesthood session of conference. It was also interesting to see the operation of the Church at its headquarters, all the departments and to realise the size and scope of the Church and its programmes.

"The Bishops Seminar was wonderful. It was good to hear and feel the spirit of others as we met together . . . it showed the strength of the Church and the dedication of its members. It strengthened my testimony. There was a great exchange of ideas and everyone was made very welcome.

"Saturday night we sat up with Bishop Hardy and his family until 2 a.m. talking, exchanging thoughts. It gave us all a good feeling of brotherhood, of love."



Mrs. M. E. Watkins, left rear, Lake District Relief Society president, and Mary Reid and Jean Reid and Sister Tobay, who along with all Relief Society workers helped make the Four Seasons Bazaar a success.

LAKE DISTRICT

Love Leads To Successful Relief Society Bazaar

★ In recent years the branches in the Lake District have held their own bazaars with none of them too successful. It seemed that each year while much thought and careful planning went into the preparation there were a number of things which went wrong which suppressed the desired programme and results.

The Lake District is widely scattered. The branches being far apart. According to Mrs. M. E. Watkins, district Relief Society president:

"We needed to know each other better to love and understand our Sisters of the other branches. Yet the opportunities of meeting together were few and far between. Several sisters have talked of our district as the Cinderella of the mission.

"We thought, what better way of bringing about a feeling of togetherness than by working for one common aim" And so the idea of a district bazaar was born."

Sister Hatch, then district Relief

Society president, considered the idea and finally the go-ahead was made.

Morecambe was the place chosen to hold the bazaar because of the sea-side holiday visitors. "We tried without success to get a hall in the centre of the town. Finally the Heysham, the ambulance hall, was acquired for the fair."

The "Four Seasons Fair" meant the women could use all the things they had already made. The workmanship of the articles was excellent.

Each branch kept a record of all articles made, cost, and sale.

"The actual day dawned. The hall was alive with activity . . . slowly out of chaos grew a gorgeous array of goods exceeding all my wildest hopes.

"The most striking thing about the day was the wonderful feeling of love which prevailed."

Miss Julie de Marco, TV singer, who agreed to open the fair, commented on the feeling of enveloping love which she felt greeted her arrival and was

with her during her stay. Her sincerity and charm won all hearts and she was delighted with the large rag doll presented her. These dolls are a speciality of the Barrow Branch.

Visitors were obviously pleased with the items they purchased and commented favourably with regard to the displays.

The tired but happy group of sisters heard at the end of the day their efforts had made £58

"Missionary-wide the affair was priceless and each sister went home with the feeling that she had grown to know and love another sister a little more. As for myself, the greatest thrill was when the sisters called me to join a group of them to ask if we could have another bazaar two months later.

"We did in fact hold two more such fairs and made altogether £162 for the branches in the Lake District. A lot of work? Yet, but a lot more love and knowledge of each other has been gained."

Tips On Home Maintenance

★ **The Roof.** Missing or broken tiles should be replaced or rain will enter the attic and possibly set up the conditions for the spread of dry rot. Clear gutters and downpipes regularly; if they overflow, water will seep through the walls. Cast iron guttering needs special attention; it can look in good condition from the front but be rusted through at the back. A leaking roof can be due to damaged metal flashing at the vulnerable point between chimney and roof.

The Attic. Make an annual check for wood beetle; treat any flight holes with special fluid. See that the water tank is insulated and all exposed pipes lagged to conserve heat. Consider the

advantages of insulating the roof space with a glass fibre blanket or some form of loose fill. If trunks are kept in the attic, have part of the floor space boarded; it is easy to put a foot through the plaster below the joists.

Heat Insulation. In addition to insulating the roof space with a glass fibre blanket or loose fill, heat can be conserved in a room by applying expanded polystyrene tiles to the plaster ceiling. They are extremely light and simply stuck to the plaster with special adhesive; they also provide sound insulation. Walls can be heat insulated by hanging expanded polystyrene sheeting before wallpapering.

Some Challenges For Leaders of Young Men

★ In some parts of the world there are men who make a livelihood by acting as big game guides. They guide and direct men in the search for trophy game found only in certain geographical areas. Their services are sought by both skilled and novice hunters. The effective guide allows the hunter to do for himself everything that he himself can do safely, including tracking, stalking, and bagging game. It is his assignment to help the hunter where needed and to direct through the hunter's own efforts an exciting experience.

Those who would be successful leaders of young men in the priesthood would do well to ponder the orientation of the big game guide in carrying out his leadership assignment. Priesthood leaders should do nothing for the young man who is preparing for the exacting experiences of adulthood that he can do for himself.

Aaronic Priesthood bearers need the opportunity for self-discovery and self-direction whenever it can be safely given them. Only in this way can they develop into strong members of the Melchizedek Priesthood.

The young man who receives the Aaronic Priesthood should realise that bearing the priesthood of God makes him different from other young men who do not bear this priesthood. Priesthood leaders should stress this fact, particularly when a young man has just received the priesthood. However, this difference should be con-

stantly reaffirmed. It is essential that the young men who bear the Aaronic Priesthood come to internalise the "new image" they have through the conferral of the Aaronic Priesthood.

Leaders of the Aaronic Priesthood should be concerned primarily 'with helping the young men achieve maximum activity and involvement within the offices of the priesthood they hold. This means priesthood leaders should have faith in their young men and help them have faith in themselves.

Just as every game guide must know about the physical condition and hunting capabilities of his guests, so the priesthood leader should know all about his young men. He will need to visit them, to talk with them about their hobbies, to know something of their adjustment and activities in the Church. He should be in a position to congratulate each young man on his successes and encourage him to face his failures and learn from them.

Each leader should recognise that as a novice in the priesthood, the 12-year-old deacon will be less sure of himself and more willing to accept guidance and direction than the 17-year-old priest. He should read and inform himself on the characteristics and needs of young men of each age group so he can deal with each one effectively and intelligently.

Priesthood leaders should expect neither less nor more from these young men than they are capable of doing. They should give them ample oppor-

tunity to think through their problems and come to their own conclusions and convictions.

An effective priesthood adviser applies a vital criterion to all judgments of young men and their activities. It is contained in one word: Why? He is not as concerned with what the young man says, believes, or does, as he is with the reason for the young man's action and reaction. An effective adviser searches for the basic motivation, the why of the situation; he is not misled by surface symptoms of a young man's problems.

If the adviser hopes to learn what a young man's basic motives are, he must become a good listener. The young man will soon find out whether the leader is able and willing to help him grow, repent of his mistakes, and strengthen his testimony, or whether he will be quickly reprimanded before he has an opportunity to tell how he feels or to ask for help. This does not mean the adviser should condone the young man's attitude or his actions. It means that the young man can sense his leader's empathy—his understanding—and can look upon the leader as a friend and helper. Pascal gave a motto that all who hope to help people grow in knowledge and faith should never forget. It is: "Whom can I teach but my friend."

There is generally little doubt in the mind of a young man as to what is right and what is wrong. His big difficulty lies in implementing the principles of the gospel in his life. Too often the mistake is made of assuming that intellectual knowledge and acceptance of standards of righteousness guarantee their practice in his life.

The priesthood leader should therefore listen patiently while the young man talks about his life. If he has serious difficulties, he should help him bring them out for examination and

evaluation. A young man in difficulty may be ashamed of his acts and try to hide them. The result is that he will rationalise away any concern for his behaviour.

However, if the young man can courageously face those aspects of his life that are not in harmony with gospel principles, he can be helped to find ways to overcome them. The leader may even give some suggestions on how this can be done, being careful to let the young man set up the final course of action himself if at all possible. If failure is experienced—as it no doubt will be from time to time—the leader should be full of faith in the young man and urge him to try again and again to keep up the effort to grow or change for the better.

Several basic principles should always be kept in mind in guiding young men:

1. Go slowly. The young man may have been following an undesirable pattern of thinking or behaving for some time and may need time to change.
2. Help the young man to help himself. Do not become his alter-ego; strengthen him for self-direction and self-determination in life. Help him to use all his personal resources the best way he can.
3. Get all the help you can in understanding and guiding the young man from others who have influence in his life.
4. Do not become discouraged if there are setbacks and if progress seems slow.
5. Remember that improving or changing certain environmental aspects of a young man's life outside his church activities is most effective in helping him to develop himself in righteousness. These may be in his home life, his school life, his social

life, or in the area of his economic needs.

6. Retain a gentle, underlying firmness as to what is desirable and right or what is one's duty in the gospel. This should radiate from the adviser's own personality, his character, his way of life, his reputation in the community.

7. Keep confidences. A leader of young men who gains the reputation of not keeping confidences forfeits the vital trust that is absolutely necessary for him to be an effective adviser.

Young men live in the present. It is their immediate task to understand the present, their relationship to it, and what they must do to adequately adjust to the world in which they find themselves. They need instruction on how to implement the principles of the gospel in their present lives.

Leaders sometimes have a tendency to spend too much time on how adults in strange and presently non-existent cultures met problems, the details of which are meaningless to young men today. These examples of past human experience can be used profitably to point up the eternal nature of gospel principles. However, they should be used in proper proportion, with the purpose of finding out why the person did what he did and determining the results of such actions. Again we point out that teaching methods and interviewing procedures should be strongly oriented toward the present-day world with which the young man is acquainted and to which he is trying to understand and to which he must adjust.

The following summary will help the adviser evaluate his performance:

1. He will encourage the young men to participate and become involved in his priesthood activities to the full extent of his ability.

2. He will strive to know much about each young man in order to be able to guide and instruct him.

3. He will gauge his expectations of each young man on a realistic basis.

4. He will let his young men think through their lessons and problems and come to their own conclusions and convictions as much as possible. He will be the kind of teacher who opens the door and then steps aside so the young men can walk through.

5. He will never render a judgment or decide on a course of action until he knows the basic "why" of each young man's attitude or conduct.

6. His first approach to a young man is that of a good listener, and he resorts to reproof only when necessary, as indicated in D. & C. 121:41-45.

7. He tries to have the young men regard him as a friendly adviser and advocate. They should feel that no matter what their problems are, they can turn to him for guidance and help.

8. He stands firm on matters of right and wrong so there should never be any doubt in any young man's mind; thus each one knows that his adviser is informed and has firm convictions from which he does not deviate in word or deed.

9. He knows that the young men are not as stable and mature as he is, so he makes appropriate allowances.

10. He keeps all confidences.

11. His lessons are well prepared and are centred in the present life of the young men.

12. He urges them to be conscious of the difference the priesthood makes in their daily lives. Bearing the priesthood of God is a privilege and a responsibility.

—The Presiding Bishopric

My Testimony !

By B. W. Shortle,

Rhyl Branch

★ Sunday morning Aug. 6th, I was rushed to hospital with a Coronary Thrombosis and a clot of blood in the left lung. Sister Shortle was told that morning by the doctor, "This is it". I had less than a thousand to one chance of coming back alive.

The third night was the crisis and I was not expected to live. It was this night that I had the experience of seeing a large black door with a large white handle, slowly open, pushed by a skeleton hand. The sense of depression, oppression, hoplessness and darkness is impossible to describe as I slowly drifted towards this door. Suddenly I stopped and the door slowly closed, and the black tunnel behind it was no longer in sight. I awoke crying for President Cannon, asking the nurses had he been, I wanted him.

That afternoon as I lay partially sleeping, I heard a voice and there was President Cannon at my bedside. We talked for only a few moments as the Sister would not allow him to stay longer. I remember he placed his hand upon my head and then departed with a warm handclasp.

The following morning I was almost awake, in fact I saw the greyness of

the dawn through my window, when I saw a person dressed in white standing at my bedside close to this window. I struggled to awaken fully to see who it could be, when the figure moved towards the window and disappeared. My ward was on the third floor of the hospital!

The following day at roughly the same time I again partially awakened and felt a man's warm firm hand holding my hand, what a feeling of strength and comfort was in this clasp. I tried to hold on firmly and to awake fully, when once again the figure departed. From that time I began to improve until the specialist at the hospital told me the following week that I had made a marvelous recovery.

My own doctor tells me I am a miracle man, and by the laws of medicine I should not be alive. I want to thank all the members of the Church who offered prayers for me, for the two local Elders who prayed and fasted for me, and to bear testimony to you all that it was my Eternal Father that brought me back from the Valley of the Shadow of death. God does live and answers our prayers, and today, just a fortnight out of hospital, I am able to sit and type this message to you.

★ "The Priesthood is an everlasting principle which has existed with God from the beginning, and will exist throughout all eternity. The keys which have been given to function through the Priesthood come from Heaven, and this Priesthood power is operative in this Church today as it continues to expand in the earth."

—President David O. McKay



Peter Wheat, bearded, third from right, during a BBC filming for a special sports programme.
—Credit John Tarlton

Paper Back Novel Leads To Church Conversion

★ My first contact with the Church of Jesus Christ of Latter-day Saints came through, perhaps the most unlikely source of all—a paper-back novel. At that time I was serving as a member of the Royal Navy with little contact with religion, other than a belief that God the Father, His Son Jesus Christ and the Holy Spirit were individual beings and not three intertwined as one in some hardly comprehensible 'power' as I had been taught as a youth.

I also believed that no Earthly death could separate the love and relationship I had shared with my wife Margaret and our eldest son, David. The book, although a basic fiction novel, contained some useful information about the Mormon Church, its members and beliefs.

I cannot even remember the title, but I am grateful to the authour for presenting truth.

The small seed sown, I was interested when a Morman joined our ship's company. It impressed me when crew members made fun of his non-drinking, non-smoking habits and his interest in the Bible and other religious works, yet he hardly made protest other than in a lighthearted fashion. Mind you it was sometime before I had the courage to express my interest to him, and when I did, it was with some dismay that I found he was leaving the ship within one week. Nevertheless I was allowed to read a little of the Book of Mormon and he gave me a number of tracts about the Church.

By now I was really interested and

understanding that missionaries called at homes, I told my wife on my next leave that should they call she was to arrange an appointment for me. As is the way of the Lord, it was not long before I had a letter in the mail telling me that "two young men had called about the Church and would visit again during my next leave". I was overjoyed at this news and felt a great tingling happiness, which I now realize was the Holy Spirit guiding and helping me.

I was impressed by my callers, Elder Erickson and Elder Jensen. Quiet men, interested in telling others who would listen to the message of importance they had been entrusted with. The discussions were presented over the next few days and I hardly had a single question. It all fitted into place, the truth I had been waiting for!

But Satan is a stubborn seeker and towards the end of my leave I began to have doubts—"did I want to forsake my interests in life—friends, drink, tobacco?" It would be hard living the principles in the Forces—"perhaps after all I would forget the whole thing".

Books, tracts, etc., were returned and as far as I was concerned the whole thing was finished. But the Lord thought otherwise and a feeling of guilt swept over me. No visions, no voices, just a deep feeling that told me I was wrong to forsake truth. Well, you can't hold out against the promptings of the Spirit and on my last evening before returning to ship, I sat down and wrote to Elder Erickson asking him for the return of my Book of Mormon and telling him how I felt. The discussions were continued through the post and on my next leave I was baptised at the Bournemouth Chapel.

The happiness was complete and even my wife, who wanted nothing to do with the 'strange religion' could not stifle the joy I felt—despite the curls of cigarette smoke craftily blown in

my direction that evening by the fire-side. I prompted her to learn more of the Gospel, she said she would. By the time my next leave came, my wife had not only had the discussions, she was baptised and working for the Lord!

Despite the fact that I was away for long periods, abroad with the navy, I think the remaining time I had was the happiest of a 10 year service life. Leaving the forces has its problems when one has known no other occupation since leaving school. I needed a job and I grabbed the first that came along. Gravedigging is a hard taskmaster, but one is certainly close to the ancestors! I supplemented my income by writing articles for the angling press—fishing I had always done and I enjoyed producing articles about it.

Later I had the chance to enter journalism full time, first as a sub-editor with an angling newspaper and later in my present position as a magazine editor. In my spare time I wrote three major books on the sport, all to be published in late 1967, contributed to other publications and appeared in a number of angling programmes on BBC-TV and ITV. None of this would have been possible without the help of the Lord who I sought in prayer to help my efforts—if it be His will and to sustain me in my Church callings.

I bear testimony that this is the true Church, that our Heavenly Father answers prayer and that if we will strive to serve Him in Church and daily life, His Spirit will be with us as guide and helper.

On leaving the Royal Navy, I was called to serve as 1st Counsellor in the Bournemouth Branch, and I now serve as 2nd Counsellor in the South Coastal District Presidency — South West British Mission. I have two sons—David and Tony. My wife Margaret serves as Bournemouth Branch Primary President. My present job: Editor of the monthly, Angler's World.

Those Who Love Most

By Sue Smart

(Editor's Note: Sue Smart was graduated this year from East High School in Salt Lake City:)

★ You're away from home. You meet a stranger, and during the course of conversation he finds out you're a Mormon. He's interested but cynical. Skeptically he asks, "What is the single most important principle in your church? The one most important thing?" Here is the golden opportunity you've been waiting for, a chance to convert someone! But this man and his questions puzzle you. You know the Articles of Faith. You've even learned the first few missionary lessons. But what do you tell this man who simply wants to know the one thing your church is all about?

"Then one of them, which was a lawyer, asked him a question, tempting him and saying, 'Master, which is the great commandment in the law?'"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

"This is the first and great commandment."

"And the second is like unto it. Thou shalt love thy neighbour as thyself."

"On these two commandments hang all the law and the prophets." (Matt. 22:35-40.)

Love! This was the first principle in the Church of Christ when he was on the earth and the first principle in his Church when it was restored through Joseph Smith.

Because we have so much, we Mor-

mons sometimes become preoccupied with the unusual facets of our religion and lose sight of its main goals and purpose. Above all, ours is a religion of love. "This is my commandment, That ye love one another, as I have loved you." (John 15:12.)

Christ's whole life was a lesson in love, service, and compassion. He, then, is our Savior, one who taught love as a way of life. I think I could base my whole testimony on this, because even in my short life I have found that the truest, most rewarding things have come through love.

But even though love is such a beautiful thing, it is not an easy principle to practice. William Penn once said, "Love is the hardest lesson in Christianity; but for that reason, it should be most our care to learn it." Why, if love is such a beautiful thing, is it so difficult to learn and practice?

One reason is that most people fail to realize love in a practical sense. They think of love as an abstract sort of thing that is nice to give talks about; but when it comes right down to it, it is not a practical, feasible way to face life in our world of turmoil and tension.

Christ built the best case for love. Here was one who, more than any other, had a deep love for all mankind. Crowds of people flocked around him and followed him wherever he went. I sometimes get the feeling that many of these people didn't really understand what Jesus was saying, but that they followed him out of pure love.

There are other evidences of the

force of love. Psycho-Cybernetics is a book about personality development. The author, Dr. Maxwell Maltz, writes of love and charity as extremely essential elements of success. This man is not preaching a religion but rather showing us the value of love in psychology.

Eric Fromm, a philosopher, describes love as the only effective way for men to dissolve the inherent loneliness of the human experience. He is not speaking for religion but from a philosophical standpoint.

If we can realize love as a practical force that can be utilized in our lives, the next step is to overcome the fear that prevents us from loving.

Just as fear may prevent nations from trusting and cooperating with each other, fear may also prevent us from giving and sharing our love. We are frightened by those around us, afraid of being hurt. Just as fear prompts nations to wage war with each other, fear also prompts us to wage war with those around us and to destroy love.

Each of us has his own defense mechanisms. In order to avoid being hurt, we develop a system of defense. These barriers that we erect may protect us from being hurt, but they also prevent us from giving and receiving love.

Suspicion acts as a radar warning system in our war against love. It tells us to deny our love to those who may not return it. That sounds good, but Jesus said, "Ye have heard that it hath been said. Thou shalt love thy neighbour, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:43-44.)

"For if ye love them which love you, what thank have ye? for sinners also love those that love them." (Luke 6:32.)

"Give to every man that asketh of thee . . ." (Luke 6:30.) We can see there is no room for suspicion in the hearts of the followers of Christ; he put no stipulation on love.

Neglect and complacency build barriers around us that prevent us from loving. Almost all of us are guilty of a certain degree of neglect. Perhaps we did not take advantage of an opportunity to help someone. Perhaps we could have eased someone's mind or offered some encouragement. However, if we let this neglect become a habit, we deny ourselves the chance to love.

The feelings of self-pity and inferiority build up stockpiles of weapons that frighten love away. Inferiority is a common feeling, but it often makes love impossible. One of the people I know has distinct feelings of inferiority. He often feels that he is worthless. This attitude prevents him from accepting love, either because he doesn't recognize it or he doubts its sincerity. By the same token, he cannot give love, because he feels it will be of little value to anyone. This is very unfortunate, because this boy would have a great capacity to love if he would break down the barriers of inferiority.

Pride declares our wars. How many times have we been unfriendly to those we feel to be inferior to ourselves simply because we fear we might endanger our own social status? Pride says to everyone around us that we care more about ourselves and the illusory fruits of pride than we do about love. It says we do not need love and we do not dare give of ourselves.

By holding grudges, we wage cold wars—wars that cannot be resolved, because we are unwilling to forgive or compromise.

Bad tempers launch attacks on others. They invade the hearts of potential friends and destroy the love that might have been shared.

Some people use the weapons of

shock to destroy love. They bomb love with a shock that says, "You would not like me for what I am, so I will be something shocking; then at least you'll notice me." These people are indeed noticed, but they can neither give nor receive love, because they are unwilling to be honest with themselves and admit who they really are.

So here is the problem: We let our own foolish fears prompt us to wage war on each other and prevent the emergence of love. Isn't it about time to call a peace treaty and adopt a policy of total disarmament? Only when our defenses have been broken down can love enter our hearts.

We may not always play the game on common grounds. We may be unarmed while others fight with atomic bombs, but we must have courage, for this is the challenge of our religion.

Once we have disarmed ourselves, we can allow love to enter our hearts. However, there is more to Christianity than that. We must not only admit love into our hearts, but we must also outwardly extend ourselves and radiate love. We must love those around us; we must love people we don't even know we must love our enemies. This

love must become an entire way of life; it must govern us in all things. It must spur us to be tolerant of all men, to give aid to any man in need, and to share and have limitless compassion. Joseph Smith described love as a fountain "unto the consuming of our flesh."

This is what we are striving for. It is more than 75 per cent attendance at Sunday School. It is more than paying a full tithing. It is achieving a state of love that radiates from us and governs our entire life.

Think for a minute about the things you love. Perhaps you think of your family or of a few friends who really care about you. Think about how this love makes you feel. Now, imagine this love for all of life! Imagine this feeling for all of humanity! This is the Christianity of Jesus Christ.

The great German scholar, Baron von Soanheim, once said, "They are the disciples of Christ not who know most, but who love most."

As a church we must show the world that we are the Church of Christ because we love! Our missionary system is great, but if we could boast about a church of members who truly loved, people would clamour to join our ranks.

BRITISH SOUTH MISSION

Continued from page 49

leaders. The evening ended with a buffet type supper prepared by the Relief Society sisters.

The following day in Sacrament service, three girls Jorli Stevenson, Kate Rickers and Annette Richards, graduated from Primary into M.I.A. Primary President Kitty Griffith presented them to M.I.A. and they were welcomed into

the organisation by President Jennie Chase.

Because Fred Eastley, counsellor in the Branch has been called as the Thames Valley District Clerk, the Branch Presidency was reorganized on 26th Sept. Derek Parkin remains as the Branch President, with Alvin Rickers as 1st counsellor, Thomas O'Connell as 2nd counsellor and Royal G. Chace as Branch Clerk.

Happiness Is MIA

Leaders Learn At Meet

By John V. Collier, Blackpool

★ "Is happiness really egg-shaped?" Ninety-six people, young, and young at heart, would tell you emphatically that happiness is M.I.A. shaped and M.I.A. is shaped by leadership.

This number of Saints attended the latest M.I.A. Leadership Training Course at Largs Ayreshire under the direction of Brother and Sister Tom Hazeltine of Nottingham, Brother and Sister Brian West from Bristol and Brother Ray Ferrar from Leicester.

Saints from Glasgow to Romford, Edinburgh to Bristol, Belfast to Hull attended. Most had never met before, but all had two things in common: a love and appreciation of what M.I.A. means, and a testimony of the Gospel of Jesus Christ.

The course was one of many now being organised in Great Britain. The purpose was to train new leaders in M.I.A. They followed the direction of President David O. McKay at Inven-clyde to "Tell the leaders to be leaders, and to tell the youth to be leaders, not followers."

Young people were taught to handle groups of people, to organise and adapt different games to be played in M.I.A. They also received well prepared and excellently presented lessons on M.I.A. administration from Bernice West.

The boys received coaching on basketball, from Brothers Hazeltine and Wykes. Volleyball was directed by Ray Ferrar a former F.A. referee. He was assisted by two members of the per-

manent staff. Football for the men was under Brian West.

The girls received coaching in basket-ball, keeping fit as well as a most unique camp-craft course. This was a crash course for selected girls from different areas of the British Isles. In six days they had to take the equivalents of between one and four-year courses.

The course included a five mile hike, climbing, orienteering, and general camp-craft skills. It was carried out in this manner in order that camp-crafting in the Church in this country, may be rapidly brought to the fore.

There are now thirteen girls throughout the British Isles with four-year badges, who are now qualified to teach and to pass other girls in similar courses.

Folk dancing was taught to both boys and girls, and for this we welcomed back our excellent instructors "Dudley" Clark and Peggy Cash.

Bernice West stressed that while M.I.A. deals with games and social activities there is also a great spiritual side. This was evident to all who attended the testimony meeting on Sunday.

Another service was held at 7 a.m., Wednesday on a deserted beach at West Kilbride. Hearts were opened and tears flowed freely. All were moved by the spirit and the friendship of their brothers and sisters in the Gospel.

As usual, in gatherings of youth,

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MIA Leadership training course held at Inverclyde

Credit John Collier, Blackpool

HAPPINESS

Continued from page 64

comedy and light-heartedness was at a height, provided by characters such as Jim Mile of Romford, who could be heard coaching over the length and breadth of Largs. Unfortunately, he was one of the first casualties. He injured his shoulder in a fall.

Various highlights stand out, such as the "international" soccer match between England and Scotland, refereed by Ray Ferrar. He wore tartan bonnet and a T-shirt decorated with a Union Jack. Some questionable refereeing decisions were often made and Ray received much good humoured abuse for his efforts.

During the game we were pleased to welcome President J. W. Child and his wife of the British South Mission. President Child stayed the rest of the week and gave this advice, "You are leaders and potential leaders and should always respect the authority above you, and

respect the counsel from those below you."

During the course Brother Halzeltine repeatedly remarked on the quality of the singing. As a gesture of the love and respect we all felt for him, a choir was formed to sing a special number for him at the end of the course.

A hard-working social committee organised the final night's party. Talent and comedy were abundant and food was plentiful. A good time was enjoyed by all. The evening included the presentation of gifts to the course leaders and to the permanent staff.

The course was most beneficial to all those who attended. Harry Harrop from Bristol remarked "Courses get better. The leadership is fantastic, and all should try to come."

The quality of those who attended was aptly summed up by Ray Ferrar when he said, "All who are on this course show special talent. They are, and will be tomorrow's leaders."

Dance Aided Missionary Fund

★ "Put him in the stocks!" "Make her walk the plank".

These were some of the cries heard at the Epsom Ward, London Stake, Pirate dance, in aid of the missionary fund held on September the 9th. Danc-ing was to a three piece band who joined in the fun packed evening.

Members and friends arrived cos-tumed in the best pirate tradition. The prize a dinner for two, for the best

dressed pirate, went to Cap'n Jim Martin.

Walking the plank, locked in the stocks and bombarded with paper balls or participating in squaw wrestling, neck wrestling, or the tug of war, gave plenty of excitement to a very enter-taining evening.

A realistic duel with the clashing of steel swords and the well chosen dec-orations made a very pleasant and un-forgettable evening.

Ode To Summer

By Russell LeRoy Whittaker

I saw the green leaves of Summer
Turn pale in the Autumn's Gray.
I felt the warm breezes of Summer
Turn cold, drive the leaves away.
I heard the birds' songs of Summer
Hushed at the end of their play.
I saw the sad ending of Summer
Come soon, after too short a stay.

I see the sure ones of "untried youth"
Fear loud crys from a foreign land.
I feel the pulse of a "modernized truth"
Quickened by ancient threats at hand.
I hear the scoffing, a former reproof.
Cease, as the jester understands.
Yes, I see the proving of untried youth
As we fight for a firm place to stand.

Oh, nature's cold comes, stilling the land
But promising a warming sun.
And hearts are still chilled of the mortal's hand
From where is its warmth to come?
I know the brown grass will green again
As for us, we'll stand in the end.
But, will those winds
Be stilled by us,
Never to rage again?



Safely back to Stone at the end of the trip. Phillip Bland, left; Edward Sharp, James Rankin and Raymond Poole.

Five On A Boat

★ Five young Mormons had an unusual holiday this past summer. They hired a thirty-five foot cabin cruiser and explored the canals and locks of several counties.

In the group were E. Edward Sharpe, E. James Gray, James Rankin, E. Raymond Poole and Phillip Bland. They travelled over some of the 1,400 mile

system of inland waterways that at one time played an important roll in the transport system of Great Britain.

Their sense of adventure was enhanced during the week-long trip by discomfort and near disaster. They were soaked with rain; collided with a bridge; became wedged against a partly sunken boat; nearly fell in a canal; got



Market Drayton, Shropshire, Union Canal, a beautiful scene.

hit on the head with a barge pole and on the last day, ran out of petrol. These mishaps in no way lessened their enjoyment and appreciation of the beauties and wonder of life on the water.

The journey began at Stone, Stafford-

shire and included going through the Hall Lock on the Trent and Mersey Canal, Audlem Locks near Nantwich, Harecastle Tunnel, and the lock on the Trent and Jersey Canal just south of Stone.



South end of Harecastle Tunnel.

★ "That great blessing of celestial glory could never have come to us without a period of time in mortality, and so we came here in this mortal world. We are in school, the mortal school, to gain the experiences, the training, the joys and the sufferings that we partake of, that we might be educated in all these things and be prepared, if we are faithful and true to the commandments of the Lord, to become sons and daughters of God, joint heirs with Jesus Christ, and in His presence go on to a fulness and a continuation of the seeds forever, and perhaps through our faithfulness have the opportunity of building worlds and peopling them."

—President Joseph Fielding Smith

WEDDINGS

Cynthia Bramley Now Mrs Johnson

★ The marriage took place in the Logan Temple, Utah, on July 7th of Cynthia Joyce Bramley, formerly of Middlesborough Ward, to Barton Keele Johnson of Monticello, Utah. They are now living in Utah.



Cynthia Bramley and Barton Johnson

ENGAGEMENTS

★ Aug. 26th Barbara Ann Appleby to Craig Lithgow Marshall, both of Middlesborough Ward, Sunderland Stake.

★ Sept. 14th Margaret Moore to Albert Wellington-Smith both of Middlesborough Ward, Sunderland Stake.

BIRTHS

★ Aug. 3.—To Barrie and Sheila Jones of Birmingham South Ward, Leicester Stake, a son, Simon Delon.

★ Aug. 7.—To Nancy and Ronald B. Williams of Rhyl Branch, Central British Mission, a son, Timothy Justin.

★ Aug. 28. — To Brother and Sister Harrison of Lincoln Branch, Central British Mission, a daughter, Wendy Joy.

★ Sept. 19. — To Dorothy and Dennis Matthews of Hereford Branch Central British Mission, a daughter, Geraldine Kay.

★ Oct. 1. — To Patricia and Barrie Stevens, of Nottingham Ward, Leicester Stake, a son, Simon Peter.



Patricia Ann Cawthorne and Michael F. Bray were married in the Sunderland Chapel on July 15th.

OBITUARY

★ Wendy Ann Godbold, aged 4 years, daughter of Brother and Sister Godbold of 90 Howard Street, Lowestoft, died on Sept. 16th at Riversfield Hospital, St. Neots.



Brother and Sister Grundy of Scunthorpe, whose wedding was reported last month.

London Temple Information For 1968

★ The following information pertaining to the London Temple for 1968 is supplied by President LeRoy J. Buckmiller, of the Temple located at Newchapel, Nr. Lingfield, Surrey.

The Temple is a 2½ hour journey by public transport from Victoria, London.

ENDOWMENTS:

Mondays: 10.00 a.m., 1.00, 3.00 and 7.30 p.m.

Tuesdays: By appointment.

Wednesdays: 10.00 a.m., 1.00, 3.00 and 7.30 p.m.

Thursdays: 10.00 a.m., 1.00 and 3.00 p.m.

Saturdays: 9.00 a.m., 11.15 a.m. and 3.00 p.m.

At other times by appointment.

Doors close 20 minutes before above times.

SPECIAL ENDOWMENT SESSIONS:

These will be held on Good Friday, Easter Monday, Whitsun Monday and August Bank Holiday Monday commencing at 9.00 and 11.15 a.m. and 3.00 p.m. Doors close 20 minutes before above times.

LIVING ENDOWMENTS AND SEALINGS:

Saturdays and Special Endowment Sessions mentioned above: 11.15 a.m. Patrons must be at the Temple by 9.30 a.m.

BAPTISMS FOR THE DEAD:

Saturdays: 10.00 a.m. by appointment.

INITIATORY ORDINANCES FOR THE DEAD:

Wednesdays: 8.15 a.m.

SEALINGS FOR THE DEAD:

Wednesdays: 3.00 p.m. by appointment.

Saturdays: 2.00 p.m. by appointment.

Others times and days by appointment only.

The Temple is closed on Fridays except for Good Friday.

CALENDAR:

Opens: December 30th 1967.

Closes for Summer vacation: August 9th 1968.

Re-opens: Monday August 26th 1968.

Closes for year: December 20th 1968.

Re-opens: January 1st 1969.

If in doubt phone Lingfield 2759.

A Call To Greater Diligence

★ "No more wonderful thing has ever been accomplished in the history of the world than the turning of the hearts of the children to their fathers. From the day this message was declared by Moroni to the Prophet Joseph Smith, men and women all over the world have been organising societies, hunting up their ancestors, and compiling genealogical records of their families. Millions of dollars have been expended for these purposes. I have spoken to and heard many times of men who have spent large sums of money to compile a record of their forefathers, and after it was compiled, when asked why they did it, they said: 'I do not know; I was seized when an irresistible desire to compile that record and to spend money freely to do it. Now that it is completed, I have no special use for it.' Latter-day Saints value books of that kind beyond price or money. When we seek earnestly, year after year, to gain knowledge regarding those of our family who have passed away without a knowledge of the Gospel, I am sure the Lord blesses us in obtaining it." (Conference Address—President Heber J. Grant, April 1928.)

In an early publication of the Church there is an interesting article concerning this most important duty: that of searching out the information we need so that we might be able to prepare the records necessary that ordinances might be performed in the House of the Lord for our ancestry. "The glow of truth which lights the mind of a convert to the Gospel is often turned, after his own baptism, on the redemp-

tion of his ancestors. Lacking definite instructions as to the manner in which he may secure and prepare the necessary information, he too often postpones any action until he gathers to Zion (or waits until a temple is built) ...

"There is a good opportunity for a person to gather facts from persons and records in the town where he and his parents have lived. Church records have been kept in most Christian lands for upwards of a thousand years. In both Europe and America the governments have kept records of wills, deeds, soldiers' lists, and other important reports containing genealogical information. Fortunately for the Latter-day Saint researcher, this custom has prevailed for hundreds of years. Some of these records have been lost, some destroyed in times of war, some by fire and moisture through exposure; but the wonder is that there is so much of this genealogical material in the archives of churches, parishes, and government offices, all of which is at the disposal of the seeker after such information."

However, it has been found that to do research and temple work, one must commence doing it. Classes surely have their place in teaching this most important subject, but they can never take the place of doing. Many people in the Church have had hours and hours of theory in the genealogical classroom, but far too few have put the same amount of hours into the actual practice.

The way is open to those who will

attempt to become saviours on Mt. Zion. The evidence is clearly visible to all who will see that Elijah the Prophet has appeared and proffered his work to the world. Every genealogical society, library and magazine, every one of the millions of genealogical records, every name on each page of every pedigree, and every individual in the United States and every civilised land in this world who is engaged in seeking after his dead are tangible, physical witnesses that Elijah came because they all indicate the fulfillment of that prophet's mission "to turn the hearts of the children to their fathers."

The results of his mission are all about us. The evidence is conclusive. There is no room for doubt. Elijah has come. One of the greatest of the prophecies has been fulfilled.

If we as the Lord's latter-day Israel will hearken to the commandments of God and use our time and means in promoting this work, the Lord will bless us with knowledge and power to do the work we have been sent to do.

Observe the words of President Wilford Woodruff at the dedication of the Salt Lake Temple: "As thou hast inclined the hearts of many who have not yet entered into covenant with thee to search out their progenitors, and in so doing they have traced the ancestry of many of thy Saints, we pray thee that thou wilt increase this desire in their bosoms, that they may in this way aid in the accomplishment of thy work. Bless them we pray thee, in their labours, that they may not fall into

errors in preparing their genealogies; and furthermore, we ask thee to open before them new avenues of information, and place in their hands the records of the past, that their work may not only be correct but complete also."

There are thousands who bear fervent testimony that this inspired utterance has been fulfilled in their behalf. Records have been found where it was thought that none existed, and miraculous happenings have preserved records for use in the great work of research.

This work is for all members. The aged as well as the young should actively participate. Every person can, by diligent application and continued experience, become proficient in research for their ancestry. Hundreds of people in the Church by their own intelligent efforts, have mastered the technique of genealogical training and have obtained marvelous results to inspire them to still further efforts.

When Jesus taught His disciples to seek and they would find, ask and they would receive and knock and it should be opened unto them, He was not talking theory, but actual practice. This is the kind of practice we need to put into research. Seek the information we need, ask our friends and relatives to help us, then request the help of the Lord in achieving the results. We need not procrastinate. We can begin now, we can achieve results almost immediately. The Lord will bless us if we will put forth the effort.

★ "The power of the Priesthood becomes dynamic and productive of good only when the liberated force becomes active in the lives of men, turning their hearts and desires toward God and prompting service to their fellow men, just as an impounded reservoir of water becomes productive of good only when the liberated water becomes active in valleys, fields, gardens, and happy homes."

—President David O. McKay

Douglas Learned That Animals Don't Go To Sunday School

by Janice Dixon

★ Douglas was three years old.

"When you are three, you will be able to go to Junior Sunday School," Doug's mother had told him. He remembered because today was his third birthday.

"I want to go to Sunday School," Doug said and put on his new stockings and brand new shoes.

"Tomorrow is Sunday School," his mother told him, "and today is Saturday. We are going to the zoo and see all the animals."

"Do the animals in the zoo go to Sunday School?" asked Doug.

His mother laughed and said, "No, animals wouldn't know how to behave in Sunday School."

The gate of the zoo looked tall as the sky, with a cougar of cement crouched on either side at the top of the gate. Doug ran quickly inside where they couldn't see him. Just then he heard a loud roar, as loud as thunder sounded, even with a pillow over his head. Doug took hold of his mother's hand, and they went toward the sound. A lion the colour of marmalade paced back and forth inside his cage. With each few steps he opened his mouth and let out a terrible roar.

"I know why the lion doesn't go to Sunday School," said Doug. "He makes too much noise."

The lion's roar stopped the monkeys' chattering and Doug ran to watch them swinging and climbing around on the bars. One monkey chased another one around and around. A little, brown

monkey with serious eyes turned upside down on the bars and looked at Doug through his legs.

"You can't go to Sunday School," said Doug, "because you don't know how to sit still."

The donkey was soft and brown and had a warm, wet nose. "He looks like a horse except for his ears." But when the Donkey opened his mouth and brayed, "He haw, he haw," Doug scolded him. "You can't laugh loud like that in Sunday School," he said.

The ox was behind two fences of heavy wire, but when he saw Doug he ran toward him and tried to poke him with his sharp horns. "You've got to learn to stop poking people," Doug warned, "or you'll never get to listen to the stories." But the ox only shook his pointed horns.

When Doug went close to the hippopotamus's cage he saw food all over the floor. The hippopotamus didn't seem to care. He was sleeping under the water with only his nose showing. Some lettuce was on one side of the cage and some oranges were on the other. Hay was spread all over the floor, and a carrot floated on the water and almost hit the hippopotamus on his sleepy nose.

"We don't throw food or anything on the floor in Church," said Doug. "We take care of our building." The hippopotamus yawned, opened his big mouth, swallowed the carrot, and went back to sleep.

The crocodile was sound asleep in

his cage. Doug called to him, "Hey, crocodile!" But the animal did not blink his eyes nor twitch his tale. The zoo keeper threw some food to him, and Doug called again, louder, "Hey, crocodile!" The crocodile lay quiet. He looked like a big plastic animal to play with in the bath. "If that old crocodile doesn't listen he'll never hear the songs and stories."

Doug visited all the animals in the zoo, but he didn't see one that would know how to behave in Sunday School. The elephant was the last animal they saw in the zoo. Doug always waited until last to visit him because he was a favourite. Doug's mother told him that an elephant could remember for years and years. He watched the huge, gray

elephant walk around. When the elephant saw Doug, he came over to the side of his pen and reached his trunk out to him.

"He remembers me!" Doug laughed and gave him the bread crumbs he had in a sack.

"And I'll remember how to behave in Sunday School. I'll remember not to make a noise like the lion, not to wiggle like the monkeys, not to laugh loud like the donkey, not to poke others like the ox. I won't be messy like the hippopotamus and I'll be especially careful to listen when the stories are being told. I won't go to sleep like the crocodile."

And when Doug went to Sunday School the next day, he did remember.

★ "We see in the divine ordinances conferred and revelations from the Lord on the Priesthood the solution to every need in the government of the Church. This is particularly significant as the Church continues to expand."

—President David O. McKay

★ "In seeking the source of the Priesthood we can conceive of no condition beyond God Himself. In Him it centres. From Him it must emanate. Priesthood, being thus inherent in the Father, it follows that He alone can give it to another. Priesthood, therefore, as held by man, must ever be delegated by authority. There never has been a human being in the world who had the right to arrogate to himself the power and authority of the Priesthood. There have been some who would arrogate to themselves that right, but the Lord has never recognized it".

—President David O. McKay

★ To live is not to live for one's self alone."

—President David O. McKay

A FRIEND

By Gillian G. Brown-Lee

I had a card today, . . . from a friend.
It was just a card to say
"Thank you", for a kindness shown
To a friend.

It whispered to my heart, . . . from a friend,
More than presents could impart,
Such a loving message, sent
From a friend.

One of life's most precious joys is a friend,
More than riches, jewels, and toys,
If you seek more lasting things,
Be a friend.



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How Does The Teacher Learn to Ask A Thought Provoking Question?

by Lowell L. Bennion

Socrates (469?-399 B.C.), celebrated philosopher and seeker after wisdom, is renowned for the Socratic method of teaching. This method is simply to question people's opinions and then to question their answers until they make good sense and are logical.

All great teachers before and after Socrates have asked questions. They have not been content to hear themselves talk and expound, but have been interested in turning the wheels of thought in the minds of their listeners. Teaching has been interpreted by them as learning. Asking questions cost Socrates his life, but it has stimulated countless thinkers through the ages to use his method of teaching.

Asking questions is as appropriate in religion as it is in philosophy. The Master teacher said:

"Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you." (Matthew 7:7.) He Himself often taught with questions, with parables which provoked questions, and with counter-questions. (Read one of the Gospels to examine the Savior's use of questions.) The restoration of the Gospel had its inception in the question of the boy, Joseph. Not only the First Vision, but nearly every revelation the Prophet received, was in answer to a question.

Among the skills of an effective Sun-

day School teacher is the art of asking good questions.

(1) What is the purpose of using questions?

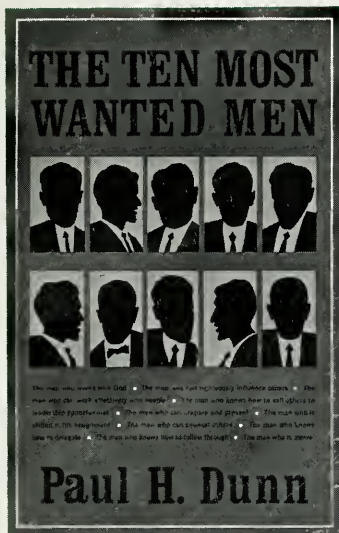
They should be used to provoke thought, to make students think, to involve them in the learning process. Good questions are thought-questions.

There are two types of questions which fall short of this mark. The first is the one which calls for a "yes" or "no" answer. For example: Is Jesus Christ our Savior? A more thought-provoking question would be: From what does Jesus Christ save us? Or, why do you need a Savior? Questions that can be answered "yes" or "no" stimulate little thought and usually take the class nowhere in particular. They should be used sparingly and then usually need to be followed up with a thought-question.

A second kind of ineffectual question—often used in a series—is the type which calls for a self-evident answer: Should we pray every day? Do we hurt people when we are unkind? Is it better to hate people or to love them?

The best questions invite thinking and contribute to the realization of the central purpose of the lesson. Hence it is often wise to build the whole lesson around a single question or around three or four fundamental ones which will allow time for depth discussion.

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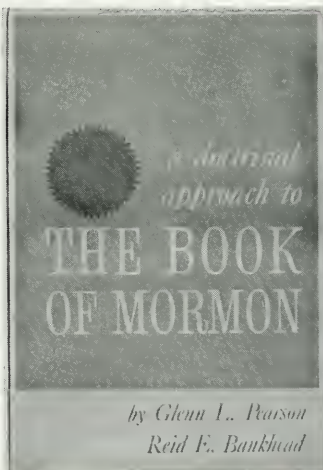
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QUESTIONS

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For example, "Will each of you tell us one way in which you love God and illustrate it out of your own experience?"

(2) How can a teacher encourage response to questions and the asking of spontaneous ones?

A 14-year-old girl said, "I hate it when a teacher asks a question, laughs at my answer or rejects it because it is not exactly in his words, and then answers his own question. I like a teacher who listens to my answers respectfully and even to my questions." There is no more appropriate place to respect the free agency, individuality, and dignity of another human being than in the classroom where each is performing publicly before his peers. Blessed is the teacher who, by his genuine humility, love and sensitivity

can create an open and trusting atmosphere in which students will feel free to do most of the talking, including the asking.

One of the best ways to invite student questions and to prepare the soil of their minds for seed-planting is to divide the class into groups of five to eight, appoint a chairman and scribe in each group, and ask each circle of students to come up with three questions on the subject of the day: repentance, for example. They should be written and handed to the teacher. Students will be interested in each other's questions. The well-informed teacher can then arrange them very quickly for a meaningful discussion. There is nothing quite so meaningful in the classroom as having thought initiate with students.

Thought Titbits

★ The man who makes no mistakes usually doesn't make anything.

—Edward John Phelps

★ Few men are so obstinate in their atheism that a pressing danger will not compel them to the acknowledgement of a divine power.

—Plato

★ You may be on the right track but you'll get run over if you don't move.

—Anon



The Priesthood is everlasting. The Saviour, Moses, and Elias, gave the keys to Peter, James and John, on the mount, when they were transfigured before Him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, etc. If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the priesthood.

—Joseph Smith

